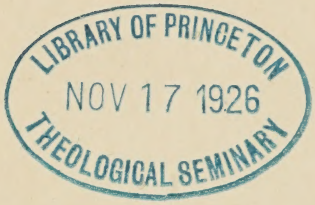
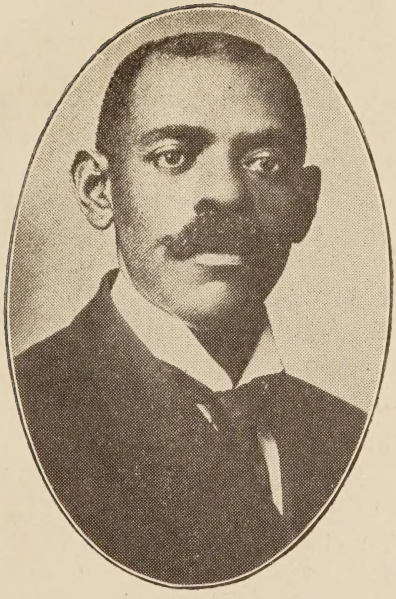
BACK TO METHODISM

Daniel Minort Baxter



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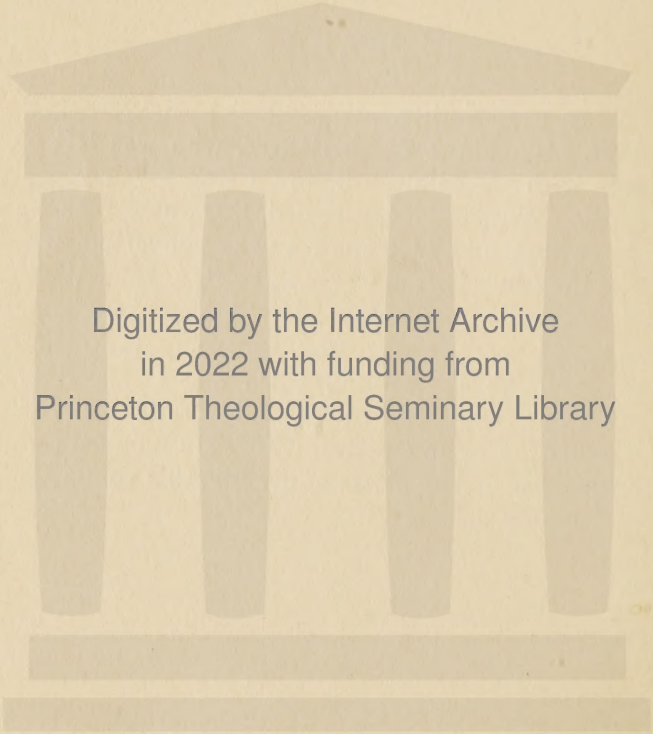
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FOREWORD

The author having been brought up in a strict Methodist family—his grand father being a Methodist preacher—being used to Methodism in its simple plainness, he became convinced in his soul, that, as a Methodist family, many have wandered too far from the *genius and foundation of the principles of Methodism* as it came forth from the minds and hearts of the founders and was handed down to this generation.

Notice today, that the old landmarks of faith which used to gain thousands of converts to the cause, are slackened; that the means of grace, which once kept the spiritual fire burning on the altar, are sadly neglected. The private and family prayers, the attendance upon class meeting and the love feast, together with the old time revivals, in a great many Methodist Churches, are almost obsolete.

Our government each year offers prizes to American youths who compose and deliver the best original essays on the Constitution. Those in authority recognize the great necessity of keeping in mind the instrument which has safeguarded the civil liberties which America has enjoyed for 137 years. It is highly essential that next to the Bible, the Constitution be the best and most widely known document among us. No matter how old we may become as a Nation, our perpetuity will only continue as we revere the principles of the govern-

ment as found written in the Constitution. There have been nineteen amendments to the Constitution since it was written and adopted in 1789, but not one original principle has been changed. Every conflict or internal rupture we have had was when some set of self-designers contrived to set the Constitution to naught and to substitute something in its stead. The Nullification Act in 1832, caused President Jackson to send a naval force to Charleston, S. C. to correct the evil, bringing them back to the Constitution. When the Confederates attempted to make void the Constitution in 1861, to divide the union, this conflict was again started in Charleston, and for four years a bloody conflict of arms prevailed, until every nook and corner of our common country was brought back to the Constitution. No attempt or propaganda to annul the Constitution has ever been able to draw the hearts of the American people from the ark of safety in the Constitution.

What the Declaration of Independence, the Constitution, with the Bill of the Rights, are to the United States of America, or the Magna Charter is to Great Britain, Articles of Religion, Catechism of Faith, and General Rules; Right of Trial in the Constitution of Methodism are to the Methodists. Methodism can no more live and keep its identity without those fundamentals, than can the United States Government exist as a free republic outside of the Constitution.

When we see laxity in adhering to the landmarks of our faith as Methodists, we simply blow the weak trumpet the Lord has given us to sound the alarm 'Back To Methodism.'

I hope none will misunderstand me in this plea, 'Back To Methodism.' I do not mean that we should not employ the present day devices which the present civilization has given us, but I do say that the new devices should be employed with the same genius of Methodism given us by the Wesleys, Asbury, Coke, Webb, Barbara Heck, Strawbridge, Allen, Quinn, Payne, Turner and others, who went on foot, horseback, over mountains, into valleys and plains. They crossed the oceans, rivers and lakes, aboard sailing crafts, which took them weeks and months to make a journey. We can go in a day's time the distance it took them a week to go, or in a week what took them several months. Don't let us change and stop going—let us still be Methodists and go. Because the facilities have increased, we ought to go the more.

I am indebted to Rev. John Wesley's journal for the inspiration (if there be any) which brought this volume. The Journal is a prize I won in the Seminary, which I have read and re-read, and each time I read it, I drank in more of the soul of the great founder, John Wesley. As he led me amidst the noble men and women of the Methodist Reformation, while, as it were, I walked with the

fathers of Methodism, I found that they were wrapped up in the Bible, yearning constantly to gain perfection and win souls, that it occurred to me that Biblical text was used by them applied to every rule and practice of life they espoused. Hence, my idea of finding Scriptural Texts for every line I have used from the Discipline.

Now, I must not forget my dear friend and ex-pastor, Dr. J. M. Henderson, who has reviewed the work and greatly encouraged me along literary lines.

I send forth this volume in the name of the Lord, trusting that it will have a good circulation and a fair report.

Now, if I have made any errors, remember I am human, but I endeavored to give a clean breast of my conviction that we must go back to Methodism and be what we really are. Our faith has outgrown every other Protestant denomination in the last decade; but if a man can cut ten cords of wood with a dull axe, give that same man a sharp one and he will cut twenty or more cords with it. If despite our ignoring largely the Constitution and rules of Methodism, we have done so well as a denomination, what might we have done with strict adherence to faith?

Let us go back to Methodism and serve the Lord and our fellow man as our fathers did.

D. M. BAXTER,
Philadelphia, Pa.

INTRODUCTION

I have known Dr. D. M. Baxter since his early boyhood and have watched every step of his life thru his struggles, as an orphan, for an education and entrance into the ministry and his progress therein until now, and, to say the least, he has been zealous, studious and apt; not lazy, nor careless, but, painstaking; in all, thoroughly honest and reliable from the smallest to the largest duty devolved upon him. He has served in our Church from the humblest charge to the Metropolitan pastorage, and has been presiding elder, now business manager of the A. M. E. Book Concern and author of several books. No ground over which he has gone, but that the mark of achievement crowns the spot. His literary works have been well received and highly commended and now he has boldly challenged the critical attention of the entire Methodist Family by giving to the world in book form, his mighty appeal to the heart as well as the concience and intelligence of all Methodists under the forceful title, "Back to Methodism."

No one will deny that Methodism as an ecclesiastical force, in the past, has no peer as an "Energetic religious element in the social development" of our nation. Methodism inspired the American Negro to his first assertion through a religious organization of his consciousness of his

relation to all men as a MAN and a BROTHER and gave to the Race its first distinctively racial ecclesiastical organization based upon this truth.

The growth of ecclesiastical Methodism has kept pace with the growth and advancement of the American Nation, but now comes the Rev. D. M. Baxter with a book the very title of which proclaims that the vast and powerful ecclesiastical body of Methodism, despite its material achievement and present attainments is lacking in some of the vital qualities to which it owes its past success and present estate, hence his startling cry, "Back To Methodism." I take great pleasure in introducing this, his latest effort where he pours out his soul and heart to the Methodist Family of the world.

Can this book call back to us or cause us to go back and seek the "strange warmth of heart" the vitalization of our theology, the powerful demonstration in our preaching and the influence that spreads like contagion among the people in the glorious day of the Methodism to which the good Dr. Baxter would have us go back?

Let the earnest Spirit of this book touch your SPIRIT.

W. W. BECKETT,
Bishop of S. C., and Mississippi.

Note:—This is the last piece of literary work Bishop W. W. Beckett did; handing the author the introduction in South Carolina a few days before his lemented death.

CHAPTER I

THE MARCH OF THE CHURCH

Man has come into life in virtue of the breath of God in his soul. The source of his being is in God. In his original creation the soul of man had living connection and kinship with God who is a spirit. Having fallen out of this fellowship, and lost this divine life through sin, man may yet find it again through faith in the Son of God, who came into the world for the express purpose of renewing men dead in trespasses and sins.

In every age of the world God had men picked to be certain leaders and brought them forth at the right time. When Cain slew Abel and Satan thought the church had been destroyed forever, and that wickedness would reign, God reared up Seth. Then like a gulf stream flowing through the ocean from Mexico to Winnipeg, this line prevailed in every emergency.

This conception of the possibility of a divine life in man, in any man, is the highest tribute which can be paid to the dignity of human nature. The rich man and Lazarus, the savage and the civilized man, the high and the low, the bond and the free, without respect of persons, are children of the

one Father and redeemed by Jesus Christ and may come under the regenerating power of the gospel and be born into the kingdom.

Methodism is a movement within the Church of God which is especially inspired by this conception of the possibility of the divine life in man.

God's Church has been on earth since the Fall of man until this present moment. Since Adam the human race here on earth has been made up of millions and hundreds of millions of distinct beings, each having a soul, a life distinct from all other beings. These myriads of men have lived and moved and had their being here in this world in the different ages, under different conditions, in groups, families, communities and nations. But God is the same yesterday, today, and forever. To fallen man He held out hope, He gave a promise of redemption. The Church of God came to be among men at the beginning and it is here today. From the days of righteous Abel until now God has had His church in the world.

Before the Flood, the Church seems to have been confined chiefly to the family of Seth. They were "the sons of God" in distinction from the "daughters of men."

Enoch who "walked with God, and was not, for God took him," was among the children of Seth. It is to the children of Seth that the Bible story of the Church is confined from the fifth chapter of

Genesis to the Deluge, even beyond it, for Noah and his family were of the children of Seth.

When man multiplied and wickedness spread in that the stench thereof went up into God's nostrils and all flesh became abominable in His sight, He declared His purpose to destroy every living thing from the face of the earth. He reared up Noah and instructed him to build an ark, the pattern of which He handed down from heaven and told him he should have finished it, "Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take thee by sevens, the male and the female; and of the beasts that are not clean, by two, the male and the female, of fowls also, of the air by sevens, the male and the female, to keep seed alive upon the face of the earth." Gen. 7:1-3. "And Noah went in and his sons and his wife, and his sons' wives with him into the ark because of the flood." Gen 7:7. And there they remained until God's plans were carried out and every living thing outside of the ark was destroyed and the ark rested on Mt. Ararat. "And he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth. Also He sent forth a dove from him, to see if the waters were abated from off the face of the ground: but the dove found no rest for the sole of her foot, and she returned unto him into the ark for the waters were on the face of the whole earth: then he put forth

his hand and took and pulled her in unto him into the ark. And the dove came into him in the evening, and lo, in her mouth was an olive leaf pluckt off. So Noah knew that the waters were abated off the earth." Gen. 8:7-11. And the rainbow cast a beautiful sign in the firmaments that the world would never again be destroyed by water. Thus, God had saved His Church. Then, a new covenant was made by God with Noah. Another step is taken and man goes forth under the new covenant, but it is not long before we find him building the tower of Babel, trying to secure himself against another flood making a roadway to heaven with human hands. God scattered them by confusing their language and they were separated into several tribes into different parts of the earth. After the flood the Bible of the Church is centered in Shem and his children down to the time of Terah and Abraham.

ABRAHAM

Away over in Ur of the Chaldees, off into the Mesopotamia, there dwelt a man by the name of Terah, who had a son born unto him named Abram, God ordained to keep the righteous line and His Spirit entered into the heart of Abram. Now, the Lord had said unto Abram "Get thee out of thy country and from thy kindred and from thy father's house unto a land I will show thee: and I will make of thee a great nation and I will bless

thee and make thy name great and thou shalt be a blessing and I will bless them that bless thee, and curse him that curseth thee and in thee shall all families of the earth be blessed. Gen. 12:1-3. And he went out by faith trusting in God, not knowing whither he was going, like a ship sailing under sealed orders, and came into the land of Canaan, where the Lord led him and where He would make him father of a nation, who, for multitudes, would be like the sands of the sea, or the stars of the heaven.

Hence, came the great Jewish people, with Abraham, Isaac, and Jacob, their fathers. But Jacob's sons allowed envy to spring up into their hearts and sold their brother, Joseph, down into slavery. However, this was God's way to lead His chosen people through the hardships and fit and prepare them for the great work in the world, He ordained they should do. So that down through to Moses whom God raised up to lead the peculiar people, who went into Egypt an enslaved patriarchal family and came forth a mighty nation; hence, came judges, prophets, priests, and kings, and the religion of the one true and only God wielded its spiritual influence until the star of Bethlehem beamed over the manger and the Magi of the East brought their precious gifts, while the angels of heaven struck their harps of joy amidst the noonday light which shone from heaven in the midnight, proclaimed "The Prince of Peace, the Saviour of the world had come."

JESUS

Jesus, the mightiest of them all, not only a spiritual and moral leader, but foremost in everything for the uplift of mankind and the glory of God, lived among us for thirty and three years, pointing men to the principles of love, to the great rights of God, and the great rights of man—that is, the rights of God are reverence, obedience and worship; to man—right to life, to family, to property and filial regard. Jesus' principles are seen in philanthropy, such as Howard, in "Prison Reform"; Wilberforce and Pitt, in "Abolition of Slavery; Halley, in "Orphan Asylum"; and every right charity for the relief of the indigent and suffering.

March on General Jesus, Thy principles shall continue to spread upon the earth until men everywhere shall acknowledge Thee King.

APOSTLES

Again Satan thought he had conquered the Church, after Jesus was put to death. But Peter James and John, and the valiant Paul and the other apostles who walked and talked with Jesus, took up where He left off, and preached the Word and wrought miracles and suffered like He did and reared up the patriarchs, who went on carrying the Word. Roman

Emperors like Augustus Caesar, Nero, Diocletian and Decius, ordered all the churches burnt down and Bishops put to death, and Christians slain in every cruel, torturing, conceivable manner, all over the Empire. But the seed had been planted, and the martyrs, like Paul, whom they beheaded, John on the Isle of Patmos, the girl heirone, Blandina, and Polycarp; all of these martyrs were testimonials that God had His peaks to help bring the world to Christ which no power on earth could swerve or change them from the love of Christ Jesus and the inspiration placed in their hearts to proclaim the Lamb of God, that taketh away the sins of the world.

THE HIERARCHY

As the Church grew in number, the hierarchy was built up, because such metropolitans as Rome, Jerusalem, Constantinople, Antioch, Alexandria, and Pisa were advanced over poorer and weaker rural churches, and the council of Nicea approved the same. Rome being the most powerful kingdom during the rise of Christianity, dominated not only the weaker nations, but her bishop was, through her power, raised above all the rest of his peers. When the Greek patriarch of Constantinople proclaimed himself universal, the Roman bishop took exception saying that, only St. Peter's throne should be considered supreme. Hence the beginning of

the split of the Church, dividing itself into occidental and oriental. This, together with other differences, between the western and eastern church, completed the schism. The eastern church believed the clergy should marry; the west believed in celibacy; the east believed in iconoclasm (the smashing of images and the burning of pictures) the west worshipped images and adored pictures; the east, patriarchs were all equal; the west had bishops, archbishops, cardinals and popes. Roman hierarchy had reached its zenith through Hildebrand. During all of these disputes which side was right, infidelity, skepticism, agnosticism, and rationalism of most every kind and degree, together with the Mohammedanism sprung up to divide the minds of the people and to draw them from God, while the Church and clergy were busy seeking temporal power and political influence.

LUTHER

Up to this state of confusion and almost chaos, Martin Luther, the next picked leader from God, came upon the stage of action, when Roman Catholicism had built up a dictatorship and dominated the world, both spiritually and politically, then the pope and his cohorts assayed to keep the keys of heaven and earth so that at a word, soul and body could be destroyed from the earth into hell. Martin Luther was brought forth inspired by the Holy

Ghost as he visited the vatican and saw the pomp and worldly glory of the head of the church. His democratic spirit revelled within him when he was required to pull off his shoes and walk upon his hands and knees up to Pilate's staircase. And the words of the New Testament which he had been reading came to him, "The just shall live by faith," he descended the steps and left Rome and went back to Germany with a different idea in his mind regarding the papacy and the Church. Not long after this, Tetzel was gathering money falsely by selling indulgencies to relieve the souls of the dead from purgatory, and bushels of money were carried from Germany to enrich the papal treasury. Luther took a stand against this abuse, and preached and worked, and wrote that only God could forgive sins and that the Pope had not such power. The results were that a mighty reformation like towering waves upon the boisterous sea rolled over Germany and the people were brought to light of serving God according to the dictates of their own conscience, reading the Bible, singing, praying and praising God in their own vernacular.

This wave in Germany rolled over the Rhine and flowed into France and John Calvin, another great reformer, became to his people what Luther was to the Germans, and Tyndale carried the spirit into England. Thus, the Renassiance (revival of letters and arts) when many discoveries and inventions came forth and much good was done to enlighten

the world and spread the Christian Religion. Just about this time, Henry VIII came upon the scene with his artful cardinal, Wolsey, and it was not very long before Henry was "poping without pope" and the terrible break between the papacy and the English king and people over the divorce of Catherine of Aragon, so that the king could marry Anna Boleyn. This was the beginnning of the Episcopalian Church of England, and Lutherans, sturdy Non-Conformists, Puritans, Presbyterian, Society of Friends, Methodist, Baptist, and all the other different branches of Orthodox Non-Roman Catholic belief, were styled Protestants.

CHAPTER II

THE ORIGIN OF THE METHODIST CHURCH

JOHN AND CHARLES WESLEY

We cannot conceive the thought of Methodism without first thinking of John Wesley, its founder; Charles Wesley, his brother, and George Whitefield, their companion. In the year of 1725, Charles developed an unusual religious seriousness, while John, his brother, was upon his duty at fellowship at Oxford College. With a group of fellow students, they resolved to conform strictly to methods of study and practice laid down by the university.

John became their leader, and the term 'Methodism' was applied, to them by the students because they agreed to meet three times a week for the sole purpose of inquiring not only about the secular learning, but also prayer and reading of the Scriptures and meditating thereon, and stating to each other how they were tempted, and how they were prospering toward a holy life.

This continued, and instead of the exclusiveness which characterized their activities, they spread out and became inclusive, seeking the poor children, the sick, and the unfortunate, such as those who

were out of work and needy, those who were cast in prison—and there were hundreds of such during those days. They obtained permission from the bishop, through the advice of Wesley's father, the sainted Samuel Wesley, Priest at Epworth, to visit the unfortunate of that diocese, whereupon they collected what pennies they could from among themselves and from other benevolent persons to relieve them.

There was a seriousness in the soul of Wesley which nothing seemed to satisfy; he thought of himself as a creature lost, and that the only way he could be saved was by a thorough casting off the world and all the environments thereunto. He got that idea of the ancient Jewish Church that instead of its going to the world, the world was to come to it. Wesley thought that the surest way for him to seek salvation was to get away from the world instead of going to the world. He was brought up in a Christian family, by a mother who was methodical in the government of her household, while his father and grandfather before him were priests of the established Church; his mother's father, Dr. Annesley, was a non-conformist minister. Thus blending in the minds of John and Charles an independent spirit, which like their mother's made them think largely for themselves.

King George II, 1683-1760, was on the throne during this time. He played the role from a "desolate creature to a shameless clown," while his wife,

Caroline, seldom conversed at court or anywhere else, without uttering some coarse vulgarity, shocking the dignity and pride of the gathering. The Prime Minister, Robert Walpole, who served King George I, and was an enemy to George II, only retained his portfolio because of the incompetency of Compton, whom the king intended to be his prime minister. But when he told him to write the speech which was to announce to the privy council his accession, Compton could not do it and applied to Walpole to aid him. The queen, Caroline, saw this and insisted upon her husband retaining Walpole as his prime minister.

Walpole lived in opened adultry nearly all his career. Masquerade balls afforded occasions when all regard for decency was lost and nude flagrancy prevailed which neither the clergy could check by spiritual admonition, nor grand jury through condemnation. These vices were prevalent among the rich and middle classes. The gulf of caste fixed between the poor wage earners who were paid so little for their labors that made them a gang of coarse brutal fiends—outcast without hope for themselves or their children—doomed forever to feudal slavery. Hence, they became footpads, burglars, sneak thieves, while drinking gin so weakened the nation that the doctors of London reported over 14,000 cases of sickness, most of them fatal from drinking gin. Amidst all this confusion of vice the church which had turned to stone

was unable to bring relief in its present form of administration.

But this mighty peak, John Wesley, whom the Lord raised up, came forth with new evangelism, not to appeal to man's fleshy self, not to his scientific knowledge, but to his heart where rests that germ of religion planted in the realm of the soul from the time man was first created.

It took several years for Wesley to find himself. He went to Georgia in 1738-39, but at this time the peculiar personal faith and satisfaction he desired to carry to the world, preaching a heartfelt religion, did not come to him. He went to Savannah with a full determination to flee the wrath to come, rather than to carry the gospel to the heathen Indians, whereupon his trip, as he explains himself, was largely a failure, and he cried out, "I went to America to convert the Indians, but, oh, who shall convert me?"

THE MORAVIANS' INFLUENCE UPON WESLEY

The Moravians who had traveled on the ship with Wesley going to America, and Peter Bohler and Count Zinzendorf, their heads, wielded a powerful influence upon this founder of a new faith, but Wesley was a man with sound judgment, and analytical mind, and with a never weakening determination when right conclusions were reached. Methodism was born out of his construction, or

what he felt would reach and alleviate the conflicting and stultified lethargy which impeded the progress of the great awakening, leading back to the apostolic church ideas.

However, his visit to Amsterdam, Cologne, and the Rhine to Marienborn, where lived the count, Zinzendorf, who gave him a wide view, not only of the judging the Moravian religion from afar, but at close range at home, at the fountain of their shrine.

If Wesley had not been a man inspired by the Lord, he would have missed his chance to become the leader of the largest protestant denomination in the world. No wonder he said, "The world is my parish." Not only was he almost excommunicated from the Episcopalian Church of England and denied the use of the pulpit almost everywhere and was more than once threatened with death, often mobbed, but despite all of these battles of the test of courage from without, there was an inside battle, a more exacting test of faith going on in the hidden resources of the soul. The battle was: Should the Methodists be themselves as to faith and doctrine and polity or were the Moravians to swallow them up with the tenet assurance, or fluctuating personal feeling. Wesley fought the battle well by putting in juxtaposition his idea of assurance which he terminated in that Jesus paid it all.

Being assured of this fact, he put to one side all superstition, and asked the Moravian brethren these

questions: "Is not the Count all in all to you? Do you not magnify your church too much? Do you not use guile and dissimulation in many cases? Are you not of a close, dark, reserved temper or behavior?"

One sees at a glance that the Lord was in Wesley making him a great leader of a people like unto Abraham, who would have no lords among them, all equal, who would believe that his church was not the only religious body in the world, but God had other sheep who were not of this fold. That the Methodists were to be plain without guile, frank, open hearted, not deceitful, but true and honest to one another, and all mankind in all dealings. The Methodists were to walk in the light, their behavior to be decent and bold, and to give utterance as they felt the Spirit. The Moravians to Wesley's mind had a tincture of spiritual exclusiveness which smacked the pretention more damaging than the frankness that should characterize his new faith. He was right in his contention, for not many days afterwards, we find the Holy Club meeting in Fetter's Lane London, being the scene of an outright rupture between Wesley and Molther. Molther wanted to impose his doctrine of perfect quietism upon the entire society which was mixed with Methodists and Moravians.

The Moravians were instructed by their leader, Molther, to wait for the Spirit in quietude and all active means of grace being the immediate gift of

God and that the "Reading of the Scriptures, speaking or exhortation, even prayer and the Lord's Supper were means on which the soul might come to depend and so were not helps, but hindrances to the attainment of faith; while the confirmed believer was at liberty to use these and other religious ordinances and exercises, but equally at liberty not to use them."

Wesley considered this doctrine a dangerous heresy. Notice, that there were two sects in Fetter's Lane meeting house, the Moravians and the embryo Methodists; one led by Molther, the other, by Wesley. But heretofore, they had gone as one, but now, the purpose for which God's hand was placed on Wesley makes him stand up like Luther did at the Diet of Worms, and almost in Luther's language, said, "Here I stand, I can do none else, God helping me," but to check what he saw in the Moravians as the heresy. In the month of July, 1740, Wesley rose in his seat on Sunday after love feast in Fetter's Lane rooms, London, and read a paper pointing out his differences with the Moravian brethren, stating that he had tried to convince them of their errors, but that since they could not harmonize and that he felt that he would be searing his conscience to go further, he solemnly declared that he would withdraw from communion with them, and all who believed as he did could follow him. Without another word he left the room and nineteen followed him.

Thus, forever parted the Methodists from the Moravians, and origin of a separate and independent movement, the Methodists, came into being.

God be praised for this movement; it meant so much to the world. It meant a mighty movement would have been stultified with clannishness and isolation and the spiritual activity and itinerate thrift which carried the gospel far and wide would have hovered in a tent of selfishness and inactivity But this did not yet clear away all the difficulties of the little gospel ship, which had many rocks strewn in her path and a skilful pilot must guide her out into the wide sea of denominational existence.

WHITEFIELD

George Whitefield, a young man, one of Wesley's bosom friends, a mighty preacher and one of the later members of the Holy Club, was a wonderful asset in helping to spread the new awakening of Methodism. He preached when only twenty-one, and gained an enviable reputation; Gloucester and Bristol were scenes of his first activities and thousands flocked to hear him.

Wesley called him to Savannah, as he did his brother Charles, the sweet singer, and while John was returning, these young men went out, but London heard Whitefield before he left and gave him

thousands of pounds to build his orphanage. He, like Wesley, was soon banned by the priests of London and said, "If I cannot use your pulpits, I'll preach in open air." Whereupon he went to Kingswood, which we are told was inhabited mostly by the most uncouth and degraded population of the kingdom of England, those who never saw inside of a church, nor heard the pleading of a preacher; they were colliers, ignorant, lewd, who despised everything like law and order. But Whitefield, another inspired pioneer, believed in the gospel which says, "If I am lifted up from the earth, I will draw all men unto me." He went out among them preaching in the open air on Kingswood Common. At first, only about one hundred disgruntled and growling colliers came to hear him, but he preached with so much fervency, with such earnest appeal, that it is said that tears made white gutters upon their blackened faces and their hearts were melted and the contagion passed until hundreds flocked to hear him in the open air. A gentleman gave him the use of a bowling green in the midst of Bristol where he addressed eight to ten thousands at a time. But his heart's desire was to carry this new campaign into London. He saw something which was revealed to him by inspiration. That is, he was inspired to preach in open air because no pulpits were allowed him, and knowing that there were thousands of unchurched in London, he saw the field white with a mighty

harvest to reach sheep who had no pastor. Therefore, he sent for Wesley to come to Kingswood and take charge of those he had gathered and allow him to go to London, and like John going as a forerunner for Christ, preparing the way, he would go before and gather them together and turn them over to Wesley, who had a keener and more gifted mind for organization. But, alas, a break must come between these two friends. The Lord is still purging to make a separate and distinct denomination which would reach the common people, spreading to the end of the earth, and Wesley and Whitefield, so far as the doctrine was concerned, parted the ways.

Wesley believed and preached the Methodist doctrine, the perseverance of the saints, free will, and going on to perfection, or in short Armenianism. Whitefield believed with all his heart in Calvinism, in the doctrine of election, for which he became more pronounced in proclaiming, after his association with Jonathon Edwards in New England. Wesley again asserts him self and stands up for his belief and hence, the Methodists were purged of every contaminating hindrance, which was not its own springing forth out of the heart of its own inspired leader, the Methodist patron father, John Wesley.

THE METHODIST CHURCH NOT FOUNDED IN IGNORANCE

Some call the Methodists ignorant, because they give sanction or witness to the preaching or testimony of their brethren. They were never more mistaken in their lives than in such an idea.

The founders of the movement came from some of the most refined and educated people of their day. The Wesleys were from generations of priests on both the paternal and maternal sides. Whitefield was an Oxford man. In fact, the leaders of the movement were all students in Christ's Church College and sought the best in secular and sacred learning. Wesley's father, Samuel, was one of the first editors and publishers of magazines written in English.

We think the reason why this slander of ignorance is placed on the Methodists is because there are certain churches which feed on proselyting its members. These churches never hold revivals like Methodists. That is, they never go out into the field and hew down the green timber and shape it into a polished shaft to fix it in the temple which they wish to erect, but instead, they wait until the rough work is done by the Methodist and other Evangelical churches and then they come forth to tell the refined timbers, moulded and shaped for service, that the thing which made them is not cultured or educated enough for them. Many weak

persons believe it and send their children away from the old ship which carried their parents before them into the "Heaven of Rest." Lots of our children are proselyted through the carelessness of their parents. "A man without a creed," some one has said, "is like a ship without a helm." Every one should be what he is, and it is his duty to bring up his children in his faith until they are grown up and able to choose for themselves. No one should let his child be brought up in any faith other than his own.

Wesley lived in an age of great men, such as, Sir Isaac Newton (1642-1727) who dicovered the laws of gravitation; Edmund Halley (1656-1742) who discovered Halley's comet; John Flansteed (1646-1710) who made a catalogue of the stars and was first director of the equatorial observation; John Mozart (1756-1793) the wonderful musician; George Handell (1684-1759) who wrote operas at an early age; Eular (1707-1783) the German who wrote letters of physics and metaphysics; William Hershel (1736-1822) who gave the world the telescope; Benjamin Franklin (1706-1790) the celebrated American printer and Natural philosopher, who with the experiment of a kite, 1752, established the transmission of electricity; Prestley (1733-1806) discovered gases; 1776, the American War and Independence of the colonies; the French Revolution, 1792, which stirred the civilized world to its very center

and wrought havoc to caste and royal tyranny. Gambol and Whitefield formed the Holy Club. This age was called the "Age of Reason" and the most important event during this famous period was the great revival of the Methodist movement, which not only required heartfelt religion, but tact and brain to cope with the situation and to do the world good. Methodism was indeed a spiritual force which spread not only in England but to the Continent and across the ocean to America, and in steady progress has belted the world from pole to pole.

CHAPTER III.

THE GENIUS OF METHODISM UNIQUE

Methodism came into being at a time when its Unique Genius had a special mission to perform in the world for the benefit of mankind. Not because there were no other church denominations on earth, nor that all the good men had died, but as another has fitly said, "Methodism was not a new doctrine nor a new life, but to England then, it was both. It was Christianity Repeated in Earnest."

The fathers of the Methodist movement had a special inspiration to meet a special emergency which, at the time, no other movement, old or new, nor leadership, no matter from whom, was able to serve the special purpose and accomplish the particular aim. Hence the spontaneous birth and the phenomenon growth of the spiritual child of providential destiny. A deep and serious craving struck the hearts of the people to flee the wrath to come, as the Methodists spread the news of the judgment to come and presented the love of God. A revival of religion was born in the breast of every Methodist convert as he rose with a cleansed heart from the mercy seat.

The fundamentals of Methodism are wrapped up

in four cardinal points, as given by a New England writer—viz: are Erperience, A Message, A Zeal, A Spirit. First, what does Methodism mean by experience? To experience the love of God in the heart so that the Methodists required those who joined them to bear this witness. "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10:10. A change of heart was the most essential thing with Methodists before starting on their Christian warfare. To every sinner, their slogan was "Ye must be born again," and with this they set the world on fire.

They believed in the mourners' bench, where the sinner came with tears in his eyes and a heavy heart to confess his sins publicly before God and man, and there the Christians met him and built a wall of spiritual fire around him as they sang and prayed and entreated him to give up the world and let Jesus come into his heart. They kept him there until he experienced the change of love of God in his heart being justified by faith, and could express himself like Job and say, "I know that my Redeemer liveth."

A MESSAGE

Methodism spreads the news of the love of God experienced in the soul and manifested that love with a burning message to the unsaved and careless. Methodism, like our blessed Saviour, was not

liked by the ecclesiastics and rich, but there were millions of poor, neglected, hungry, fainting souls overlooked by cruel traditions and customs of formalists, who were longing for the message of love sent by the Lamb of God, who taketh away the sins of the world. The common people flocked to the standard of Methodism because they saw the bleeding hand of the Savior extended to the whole world through it without regard to birth or station, race or creed. As fast as they were converted, they joined cheerfully the procession to carry the gospel message. All Methodists carried it, both ministerial and lay; they went not murmuring, nor complaining, but working for Him in and out of season. No distance was too long, no road too rough, no voyage too danerous; day or night, rain or shine, hot or cold, shod or bare-foot, they were upon their Master's business.

This message was in their souls and they determined that it should ring out in clear notes into the ears of backsliders and sinners everywhere. Methodism was unique in that it had no money, its followers were poor people, it had no influence but that from above. It went crying, "Silver and gold have I none, but such as I have I give unto thee" "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." John 3:16. And this message of Methodism was not in vain, the world heard it, yea millions in every land

have been added to the fold. Should this diligence manifested by the fathers decline? Should we not keep and work with the same Unique Genius, our birthright, the foundation laid for us in tears and sacrifice? Let us hunger and thirst for the souls of men, rather than for what they have. This was Jesus mission to the world, it was the message of early Methodism, and it won in heaven and on earth.

A ZEAL

No one thinks of Methodism without first thinking of the earnest preaching, hearty Amens and hallelujahs, its enlivening, soul stirring hymns, and fervent extemporaneous prayers, together with its zealous desire for the salvation of men.

Early Methodists got the most of their inspiration and stimulation from reading the Bible, and upon their knees in their closets in secret prayer to God for His assistance to help them to live righteous and useful lives, and to accomplish their deepest craving which was to lead sinners to Christ. In this way, their spiritual strength was renewed day by day. David said,(Psalm 69:16) "The zeal of thine house has eaten me up."

The fathers did everything in their power for the spreading of Christianity and Methodism. It was their special joy and greatest prosperity when they were in the midst of a glorious revival, when sinners were daily crying out, "I have been redeem-

ed and saved from the power of sin and Satan." The fathers had a zeal for converts, for they knew to get the man's heart was to get the whole man, soul and body, time, talent and money, into the service of the Lord. Jesus said, (Matt. 16:21) "For where your treasure is there your heart be also." If a man treasures the works of the Lord his heart is wrapped up in it and he loves nothing better, and puts nothing before it, to see it succeed is his first concern and last endeavor.

The Methodists depended on the Scriptures and stayed very close under the shadow of its wings. They loved the Church so well that no duty it placed upon them was too strenous or heavy to bear. When the bell rang for services they were never too tired to go to worship, where they met the Lord and their brothers, sisters and friends; there is where they fulfilled their highest zeal and found abundant pleasure.

Thus, the spiritual fire they kindled in the breast of one another lasted not only while in meeting house, but it went with them to their daily vocations, where they were ready witnesses for the cause of Christ. Their zeal to make their children obedient to law and order and to be useful church members made them good citizens and kept down crime. Their zeal to keep peace in the community made living there a pleasure; the experience of the love of God in the heart made them bold for Christ, for as the fiery zeal burned

on the altar of their hearts, they proclaimed a risen Savior everywhere without fear or favor. The message they carried was given double power by the earnest way it was presented to the world. The Unique Genius maintained in the highest ideals of the fathers summed up their zealous personality with a poise of certain heights plus a Godly yearning to serve so as to make the faith a telling and marked success for the Master's cause. If we are lacking in an experience, such like that which used to make our fathers bear witness for God, let us go to their shrine and be reincarnated with the zeal that they had, that we may speak out for God like they did. If the commercial age in which we are living has thwarted and silenced the message Methodism carried in days gone by, let us go back into the power house of spirit and zeal and sharpen our tools and come back into the same path over which it went, even if we do not have to travel in ox-carts as they did. Methodism of the United States is living in the greatest mechanical civilization in the history of the world. Night and day spindles are rolling and the raw materials of the earth are being wrought into useful articles for the comfort of man. From the iron ore great ships and river boats are shaped to ply the stream and oceans, carrying and bringing commodites to feed and clothe the nations of the world. Then there are railroads made from the same materials belting the continent like a great network of nerves, making our land and country almost one continous city. While cables, ra-

dios, telegraphs, and telephones put us in communication with one another to the longest or shortest distance. Marvelous indeed are these great instruments to facilitate business and pleasure. No longer is man's progress impeded by rivers or mountains, because great suspension bridges have been erected and tunnels dug through the highests mountains; even a large belt of the ocean has been bridged by the East Coast Extension, and wheels of the speeding locomotives connect the keys of Florida to the mainland. Subways and elevated railroads are in most large cities, that the laborers who live in the suburbs from the farthest points can reach down town in twenty-five or thirty minutes. Sky-scrapers kiss the blue dome and make other cities in the air. Great factories and department stores, chains of hotels and theatres furnish sources of employment for millions. Large banks and trust companies finance these mammoth undertakings and tremendous newspapers and magazines feed the mind and tell one end of the earth what the other end is doing. The means or the propelling spirit of the age should give us the zeal of our fathers, that we travel in the strength of the Unique Genius of Methodism.

A SPIRIT

The last one of the four cardinal points which go to make up the Unique Genius is A Spirit. The founders of Methodism have been gathered to

their fathers and in succession the fathers of several generations have come and gone likewise, since the Genius of the faith brought it forth, but one generation after another has lived not on the exact acts of the other, but the Unique Genius of Methodism is the Spirit of it and must live in its midst, or Methodism will sicken and die for the want of that spirit. None will possibly be required to preach on his father's tomb like John Wesley, or be compelled to preach in the streets like George Whitefield in Bristol and London, because all pulpits were closed against him. None may have to preach on a kitchen table like Jesse Lee in New England, nor walk hundreds of miles and cut cord wood, sometimes hungry and foot sore, rising to preach at 5 A. M. almost every morning for weeks at a time, like Richard Allen, nor to scale the Rocky Mountains blazing a trial to the Pacific like Paul Quinn and Thomas Ward.

The Unique Genius of Methodism which impelled these fathers on to conflict and victory, the thousands of new opportunities we have today to press our claims for the Master, but we need the same spirit the founders had to do it. The job was just as perplexing to them in their day as ours is in our day. Let us have their spirit plus our modern improvements and we will do commensurately what they have done. They had hills to tower over and they were the peaks among the hills we have mountains to tower over, if we are to be peaks,

we must be much higher than they, or we are not equal to them. If we get less converts and inspire less confidence, if our larger fields are less effectively covered we have failed.

Their spirit, not the way they traveled, should be in each succeeding generation, if Methodism is to retain the Unique Genius of its standing in each particular age. This is the continued quickening assurance of Methodism, the sheet anchor of our faith on earth and hope of heaven. Let us search ourselves and if we find that we are lax in the Unique Genius of Methodism, let us call a halt and reincarnate ourselves in its spirit back to Methodism, to life and prosperity, for it is life.

The day that this spirit dies marks the end of the faith of the common people. Has this wonderful spirit started toward decay in this generation? Mr. Wesley said once, that after a hundred nd fifty years, Methodism would need a new awakening or revival of itself. Are we in the midst of this prophecy? I do not know, but I do know that we have lost many outstanding particular denominational features which held together things distinctively Methodist or the spirit of our characteristic Unique Genius.

CHAPTER IV

THE LAWS OF METHODISM ANALOGOUS TO THOSE OF UNITED STATES

A REPRESENTATIVE FORM OF GOVERNMENT

The laws of Methodism are largely analogous to those of the United States, a representative form of government. As legislators are elected to make laws for the state, Methodism elects delegates to make laws for the Church. *As sacred as the Constitution of the United States is held by its citizenry, just so sacred should the Constitution of Methodism be held by its members.* The President is sworn to uphold the Constitution of the country; the Bishops are consecrated to uphold the Constitution of the Church. Both of these institutions derive power from the ballot box. Therefore, as long as the Golden Rule obtains, there would be no room for autocracy or abuses in either Church or State.

The discipline contains the Articles of Religion and the Standard or Rule of doctrine of Methodism, and the fundamental rules as to general superintendency; and in accordance with these permanent principles each quadrennium General Conference

reviews and revises the legislative part of the discipline.

The only safe rock of perpetuity, for the Church is to obey her constitution and laws like the fathers did. Much disrespect for these become prevalent, the organization which is held together by them is in danger of disintegration.

No organization can exist without some binding force which holds it together, and this force must not be coercion, but derive its power from the consent of the governed. However, every Church or Nation must have a standard by which it measures a correct rule of living.

Moses brought down from Sinai's peaks the crux of law in the ten commandments. Jesus gave us the Golden Rule: "Therefore, all things whatsoever you would that men should do to you, do ye even so to them." Matt. 7:2.

We tell the hour of the day by the dial of the clock; we find our way out of the wilderness or across the wide ocean by the points of the compass. All of these instruments are standards for human directions and without which we are bound to have anarchy and chaos. These standards must be obeyed.

THE FATHERS HAD NO FAVORITES

The fathers of Methodism greatly feared the Lord and looked to and depended upon Him for everything they wanted to bring to pass, whether

for their spiritual, legal, or social welfare. And, too, there were no favorites among them, whatever was good for any one class, was good for the other among them; what was bad and would not be tolerated from one class, would not be tolerated from the other. Their wise legislation and just administration was the pivot of equity, upon which they consented to be governed.

If one class breaks the law, any other class feels it has the license to do the same. This is being done in some of the Methodist Churches today, and every such act, no matter from what source it comes, if not checked, weakens the body politic.

One of the greatest temptations of the day which did not so largely enter into the minds of the fathers in Methodism was the desire for temporal power, which is dangerous in the hands of any person or persons who themselves are not governed by the will of God. God's will is the only right standard of living; when it is thrown aside, we are in danger of falling into the hands of one of two most selfish extremes—autocracy or democracy. Either one of these tyrants is as bad on the people as the other. Under autocracy the worse abuses imaginable have occurred, as bondage, oppression, despotism, duress and lost courage, hence, submission to wrong, and destitution reign; while democracy is just as bad as autocracy, the only difference is one or a few may be autocratic, while mobism is usual-

ly the boasted democracy. The moment an autocrat is overthrown, if the moulders of the new government are not careful, democracy takes his place, and the leaders of democracy becomes a worse autocrat than the one they destroyed. Any mob takes license to pull down or destroy; it is generally moved to such action by agitators, or discontented demagogues, who howl because they hear some one else howling, not knowing why they howl, and they carry things thereby into Bolshevism and Anarchy.

THE LAW OF THE CHURCH SHEET ANCHOR OF ITS EXISTENCE

The law of the Church is the sheet anchor of its existence. Obedience to it by all, regardless to rank or station, is our only salvation. Henry Clay said, "I would rather be right than President." Moses said, "And yet, if thou wilt forgive their sins, and if not, blot me, I pray Thee, out of the Book which Thou hast written." Both of these statesmen loved the cause they represented better than their own interest, even their lives. When you find a man who does not desire to obey the law he took an oath to uphold, under which he himself is protected and lives, but is full of selfishness and desires to fix unto himself such laws as would serve his own purposes, he is a secret or deadly enemy, gnawing at the very vitals of the government and threatening the destruction of the house in which we all live.

Before the World War we heard so much of the despotism of the Czar of Russia and that the people needed to be free from autocracy. Well, the Czar was dethroned and killed, and the royal families exiled, then, democracy came into power and the world today sees poor struggling Bolshevick Russia laboring under starvation, jealousy and hatred, a tool in the hands of the nations, an object of distrust and pity in the eyes of the world.

What more reason has a surging mob to act prudently, with nothing to sway it than some impulse of fancied wrong heaped upon it? What better is it from an angry autocrat, or vice versa? Both of these are moved by selfishness, for under the delusion one of these extremes is as dangerous as the other.

France agonized under autocracy for many years until the abuses caused her cup of forbearance to run over by oppression. Then a revolution burst forth like lightning from a clear sky and dreadful indeed, were the sorrow and misery she underwent. But did Robesppierre and his coherts remedy the wrongs with their guilotines, or check the evil with any degree of evenness? No, the pendulum of the clock swung back from the extreme of autocracy to that of democracy and as much evil was done in the royal families as was ever suffered by the Plebeians. Two wrongs have never made one right.

Just a little before that period thirteen colonies,

so oppressed by the yoke of England that they rebelled from the autocratic rule. But, notice, the cause of the war of independence was not that the American people refused to be governed by the laws of England, but England had left the principles of her own righteous laws and had allowed selfishness and greed to make her become a tyrannical oppressor, nor did the leaders of the great movement fall from one extreme to another and form a democracy as was tried by Greece and Rome and failed, but they adhered to just principles and formed a Republic. "A form of government" says Lincoln, "of the people, by the people, for the people." The government founded by the fathers of the republic is a representative government, it is the means between the two extremes.

In the midst of this terrible cry for democracy, let us stand upon the safe and sane ground our fathers left us and continue our representative form of government and cherish our constitution as the government stands and cherishes its.

When a nation or society lives under good laws, it gives the people liberty and justice, which vouchsafes their happiness and substitutes arbitration for war, contentment for unrest, progress for reaction and love for hatred; selfishness is forgotten and statesmanship looms up into the breasts of succeeding generations and sacrifice for the whole body is seen more and more as the organization takes root and grows.

THE ITINERANT SYSTEM LIKE THAT OF THE APOSTOLIC CHURCH

The itinerant system of the Methodist Church is taken from that of the Apostolic Church. The first thing the members of the infant church did after its organization was to bring all their worldly goods and lay them at the feet of the apostles to aid the sick, poor and unfortunate, and then, trusting God, they scattered themselves in every direction, bearing witness and suffering for the cause of Christ. They had no thought of colonizing or pitching a tent for themselves where they could dwell shut in from the world; had they done so, they would have disobeyed the great commission Jesus gave on Mt. Olive, namely: "Go ye into all the world and preach the gospel unto every creature." Mark 16:15.

This was the sole aim of the Church to make the disciples to put no other purpose above that—He who entered that army pledged himself to go not where he wanted to go, but wherever God sent him —and He sent him to find lost sheep everywhere on earth.

Membership in the infant church meant that one had to leave all to follow Jesus—that the Saviour having entered into the heart, His principle at once took possession of every part of the convert and controlled all he had, soul and body. So when Ananias kept back part of that he had pledged the

Lord and lied about it with his wife Sapphira, by the word of the apostle Peter, they were struck dead.

Love was the chief virtue which held these mighty heroes of the cross together. They thought of the benefits of the whole Church and not of any selfish gain for the few at the expense of the majority. In fact, the Church was one body contented with the joys or the sorrows of one another.

When many Jews were converted and joined the infant Church they brought their circumcision and ceremonies into the ranks, and very soon the Church was drifting into the old worn out tradition with Jewish discrimination. They requested Paul to circumcise Timothy before they would admit him to the communion, but they were overruled.

God intended the Church to be an itinerate agency in the world. So that whenever it tried to settle itself down into a cloister, He sent fierce persecutions and scattered the members all over the world. In that way they were made to carry out His aim. Ever so has it been at every stage of apathy or lull in the spiritual tendency of the Church. Those who had His Word planted in their breasts had to proclaim it even if it led to exile or the stake.

METHODIST ZEAL TO FOLLOW THE PEOPLE

It must be remembered that at the incipiency of the Methodist Church, preachers were few. But so zealous were the Methodists to follow up the

people that Wesley, through the advice of his mother, decided to allow laymen to preach and lead prayer meetings. It was not long before these lay preachers were interchanging pulpits and finding new fields, then as many of such who desired to change their relation from local to itinerate were allowed to do so, not without first going through prescribed rules for their conduct and study laid down by Mr. Wesley. Now, we call the same "The Conference Course of Study." While our local ordained preachers are generally aged men who function in their local churches and stay there, their age not allowing them to change their relations to the itineracy.

If we went back to Methodist laws, this rule would be strictly adhered to in all Methodist Churches, and the old worn out men who had the bishop to put his hand upon him for local work, would never be allowed to change relations as a good many of them are doing today. When a man has given most of his days to something else there is no room for him to become a successful itinerate minister. God wants the best that is in us, the best of our minds, the best of our hearing, eyesight, and the best of the utterance of our tongues. All of these faculties are stronger, while younger; the feet are more nimble, the hands are more steady, they can travel and endure to the end, that the work taken in hand might prosper and grow. Too many wait to enter the ministry until they are de-

crepit and have failed in everything else they undertook.

If we would go back to Methodist laws we would reject them and take only those fitted in body, mind and soul to do the Master's work. This rule has not been regarded in so many cases.

May the Lord, who has kept the Methodist Church in years that have passed, wake every sleepy part of it up and call them back to Methodist laws which chief aim was not office nor earthly gain, nor pride, nor deceit to obtain an aim, but to save souls and to do good, and to spread the kingdom of God upon the earth.

In 1784, just before the historical conference held in Baltimore, Mr. Wesley consecrated and set apart Mr. Thomas Coke to be superintendent or bishop of the work in America, and sent him in time to be present at this conference to, in turn, consecrate Mr. Francis Asbury to the same office. However, both of them were first elected by the brethren adhering to the law, before they were recognized as the first bishops of America, and the organization of the Methodist Church was perfected legally, with the power of authority vested in the annual conference to elect deacons and elders who also elected delegates to the general conferences which elect bishops and general officers.

THE MYTH OF THE APOSTOLIC SUCCESSION

Mr. Wesley's life was fast coming to an end; he had lived to a good old age and had done wonderful things for the Master. Throughout all of the slighting and ridicule heaped upon him by the Episcopal Church of England, he never left it. No, he never left his church—but his church left him. He did not believe in many of the tenets of the Church of his youth, and it seemed as if he had an idea that he would be able to reform the Episcopalian Church without leaving it. Among some of the things that he renounced was the "Myth of the Apostolic Succession", he believed no longer in pomp and ceremonies, the method used by the high churchmen. Mr. Wesley had to deal with the common people and they needed a plain order of service without processionals and recessionals. without a long ritualistic service. They only used four hymns, rendered an extemporaneous prayer and afterwards, preached the gospel and held an altar service for the benefits of sinners who desired to flee the wrath to come or to reclaim themselves from backsliding or to announce their transfers from one charge to another.

CHAPTER V

FAMILY PRAYER

THE HEAD OF EVERY HOUSE RESPONSIBLE TO GOD FOR ITS DOINGS

Prayer is the tallest shaft reared in the temple of the Christian Faith, because it at once acknowledges a Supreme Being. One in authority, to whom all creatures must look for the things they need for the body, mind and soul. Prayer is meditation of the soul uttered or unexpressed in confession, supplication, intercession and thanksgiving, when one unburdens himself before a merciful Father, beseeching Him for courage to help reach any righteous goal. Devout Christians pray to God through the Lord Jesus Christ. They believe in God, the Father, and His Son, their Saviour, with the Holy Ghost, the only true and living God. They believe that God has power to inflict punishment for sin, hence, they make confession and beg forgiveness. Because the Christians believe in God, they believe in the law. There could be no law without a law giver, and there can be no law giver without the power to enforce the law given. If there were no law then there is no need of forgiveness, nor

fear of punishment. Such is the logical conclusion of those who do not pray, whether they utter it in the terms of indifference or infidelity, they mean the same thing; when they fail to confess their sins and ask forgiveness for them, they do not make intercession for those depending on them, or give thanks for the blessings they enjoy from the bounteous hand of God.

The head of every house is responsible for the doings in it. He who fails to rear an altar where the family is led daily to worship is doing an injustice to the offsprings God has given him, whom he should send forth to God's greater altar and larger service true and respectable citizens.

Family prayer has more power in it for stability of the home than anything else. It keeps down disagreement and keeps concord from day to day. Its example for the children is the beginning and a moulder of good character, and a pious and godly life. No Methodist home should be without family prayer. Our fathers found time for this splendid instrument of spiritual grace. They arose early in the morning, sometimes before sunrise, and awoke all the family and poured out their hearts asking God for protection during the day and in thanksgiving and intercession for health and strength, for food, raiment and shelter. If the father had an occasion to be away, the mother took his place and the altar in the home was never torn down. It is a blessed thing in after years,

when one's locks are hoary and his limbs are feeble, he can look upon his grown children and hear them say, "My parents led us to a throne of grace all our days and we are not strangers to prayer." Family prayer was never neglected by old time Methodists, and never neglected by the minister or the class leader who came into the home to visit. During the old days of Methodism, to see one of these cross-bearers enter the threshold of the door meant that the parents would gather the children into the parlor, and after a delightful discourse upon things religious and the reading of God's Word, the family altar was approached and the intercessionary prayers were offered for blessings from heaven to rest upon the home and inmates. In those days preachers and class leaders truly went to carry the good news of the gospel message into the homes. Idle conversations were never thought of, peace and love were their slogans; their hearts poured out their errand and when they came away the family was built up spiritually and the neighborhood was a blaze of religious fire.

There is a wood down south called loblolly pine. It has a thick flaky bark and a skin between the bark and the tree. It is water absorbed through and through and it does not burn readily. You can pour kerosene or gasoline on it and light it, and the oil will burn off the wood scarcely touched by the flames. It will put out almost any ordinary fire in a grate or a stove. When put into a furnace,

it will nearly melt away to ashes without giving out much heat.

EVIDENCE OF FAMILY PRAYER

You can tell very easily at the Church services those who have a family altar at home, they do not come to Church depending on some one else in order to enjoy the services, they bring something to add to that already there. So is the heart of the man who is not attune with God through prayer. He may go to services, hear the gospel, hear others sing and pray, but he will not be responsive to the spiritual atmosphere around him. He cannot catch fire, he will not burn; he is a loblolly soul.

Prayer mellows the heart. It touches the fountain of the soul; it reaches the deepest human sympathy and joins the mind to heaven. Prayer melts anger; it scatters deceit; it tunes the tongue to songs of pathos and strikes in the soul harps of joy. Prayer is a friend when all other friends forsake you, because it is the very key which opens the gates of heaven. When a family kneels in prayer, its desire goes up to God on high like a sweet smelling savor.

Let us go back to Methodism and tumble down every altar of the strange gods we have erected in our homes, and like Joshua, find Achan's hidden wedge and remove it; like Josiah, tear down every altar of idolatry.

We have tried education to make the world better, but we find that education alone cannot do the work. Some scientists of today, as in days gone by, are trying to explain away some of the essentials of the Word of God, to replace them with a lot of uncertainties and guesses. The Bible is true and teaches things religious; it presents in the Ten Commandments and the Beatitudes, the better code of law for the practice of life and well being, than the twelve tables of Rome or the codes of ethics given by any of the philosophers who tried but failed to give man a rule of life.

Prayer, family prayer, was used by Jesus; He prayed for His little family. His prayer purged the twelve and separated the good from the bad among them. He lost one, but the prayer of the eleven razed kingdoms to the ground, overcame and dethroned emperors and kings. Let us continue to pray, "Let Thy will be done on earth as it is in heaven."

We close this meditation on Family Prayer with these recommendations: pray once a day at least with your family, aside from your private devotions, if possible, if not, designate some one to take your place, the wife should be that one if the children are small. Be sure to have prayer Sunday morning, there is nothing like the touch of one another around the family altar. When we say pray it is understood we mean a short worship, i. e., an appropriate Scripture Lesson before prayer.

"And now, O Lord, our heavenly Father, as we send forth this plea for reestablishment of the family altar in the home, grant that Thy approval will go with this volume and that whoever reads it will take its admonition unto him or herself, and from this very day resolve in the heart that in concert at the family altar, they will lift up their voices unto Thee, who is our Father, the Giver and Preserver of our lives and all we have. We ask all this in the name of Jesus, our Mediator and Redeemer. Amen."

CHAPTER VI

THE CLASS MEETING AND LOVE FEAST

These are two of the most important means of grace in the Methodist Church. The class meeting primarily came into existence in 1729 to give an opportunity to its members to tell one another of their trials and temptations, and of their successes and their failures, or in other words, to confess their sins to one another and tell how they conquered and grew stronger in grace. At first it had only a small group, viz.: Charles Wesley, Robert Morgan, and Robert Kirkham, with one who was styled leader to supervise the affairs of the meeting. This place they gave to John Wesley who had returned to the college as tutor. This little membership soon grew to twenty-nine with such strong men as George Whitefield, James Harvey and John Clayton among them. These young men met three times a week "to read over classics and on Sunday some book in Divinity," and improve themselves both in sacred and secular learning. Many times members of this "Holy Club" met despondent, but after they had encouraged one another through fellowship they came forth from the class meeting with hearts ablaze, kindled with the

fire of assurance by the words they heard from the lips of one another. This first order of things was all good but all selfish. Its only benefit tended towards helping those who allied themselves together to go through school as recluses and no deeper significance was placed on the movement from the outside than that it received the application of the term 'Methodist' from their fellow students.

SELFISHNESS DISAPPEARS IN CLASS MEETING

However, it was not long before the spirit of selfishness disappeared and the class meeting was not only made a source of spiritual and intellectual benefits for themselves, but the influence spread out working from within, and we find the young men bringing pennies to class meeting to help the city's sick and poor, and relieve many of the unfortunate who were cast into prison for trifling debts. They went into the streets and collected what they could from philanthropic persons to help them in the widening of their work of benevolences which they then operated by the consent of the bishop of the diocese. Robert Morgan was the guiding star in the benevolent movement which is one of the highest towers in the temple of Methodism, for he invited the Wesleys to go with him to the jails and do what they could for the prisoners and to see the sick and poor of the city. This turned their eyes from themselves to others, and that

spirit has caused the Methodists to become the largest protestant body in the world. We conclude, then, that Morgan's share in Methodism was to break the reclusive spirit from which its founders suffered at first and to lead them out into the broad constitution of the church the brotherhood of all mankind without regard to race or station.

The class meeting of the Methodist Church historically sprang from the Bristol Society, 1742, when they were discussing their ways and means to lift the debt from their temple. A member proposed that each communicant bring a penny to the evening class meeting each week for or from each member. Mr. Wesley said "It struck me immediately, this is the very thing we wanted so long," and he called together certain ones whom he afterwards styled class leaders and put them in charge of little flocks making them responsible to the body for the behaviour of those under them and also to collect and report once a week what pennies they received for the cause. Hence the class meeting.

IT IS ONE OF THE LANDMARKS OF METHODISM

Don't let us leave the old landmark of our faith, the class meeting, for it is one of the most reviving means of grace to be found in the tenets.

Man is a communicative being, he is not reticent he likes to talk, he will talk, he is bound to tell some one of his affairs whether they are pleasant or un-

pleasant; whether the person he tells is true or false to his confidence, it gives him relief to unbosom his soul. Many persons would have been saved from the clutches of satan if they had only some righteous confidential person to whom they could have poured out their hearts when the tests of trials pressed heaviest upon them. See the poor girl standing on the brink of deception, down at the water's edge, when just one word seasoned with the godly spirit would give her new zeal and fresh courage to stand untarnished. But she does not know where to get it. She was brought up a Methodist, but her parents did not like class meeting, hence, she drifted away yearning for a friend, off into prostitution and ruin.

A man who could scarcely keep himself tells in the class meeting of the evil tendencies which were fast engulfing him, and the leaders reproved him in righteous admonition calling to his remembrances his conversion and covenant to follow Jesus, which causes him to collect himself and change his ruinous course. This once firm believer was getting weak and was about to backslide. The sweet songs of Zion were no longer tuneful to his ears; the preaching of the Word had lost its charm to him. But when he went back to the class meeting from which he had absented himself—where every one can raise the tune of his heart's desire, or lead in prayer out of the fullness of his own soul, and gives his own testimony as the spirit directs and

hear those of others charged with the holy fire burning all around them. When he sees the tears and hears the groans and hallelujahs and amens as the class leaders listen to the trials and victories of his fellow travelers and in turn, as the spirit gives him utterance sends back inspired words which Jesus gives into the ears which is a balm to heal every affliction, a palm of victory for every mountain climbed, while the ring of triumph resounds and fills the class room with a pentecostal shower. The old time Methodists had a burning desire for the class meeting, because it was the place where not only their spiritual but social greetings were exchanged which satisfied them and taking the places of the pleasures nowadays which are most frivolous and dangerous to the soul. How sweet the brotherly and sisterly hearty handshakes, and the exchange of those tender words, "God speed your journey" until we meet at class next week (D. V.) They warm the heart with zeal for God and with love for our fellow man and deepen the determination to be a good true Methodist. No class meeting can be much if the pastor does not attend. He is the burning light for his members, a drawing card of punctual service to the leaders. God grant that Methodist ministers will insist on the class meeting in their charges everywhere.

LOVE FEAST PREPARES THE HEART FOR THE LORD'S SUPPER

Shortly after Jesus finished His labors on earth and ascended up on high, the apostles, whom He left down here to carry out His mandates, began to put His principles into vogue. They met in that upper chamber at Jerusalem singing and praying for forty days, because the Saviour had ordered them to tarry there until they were indued with power from on high, before they attempted to begin their mission to preach the death and resurrection of the Saviour and redemption thereby to a lost world. When the fire of heaven came down and consumed all the hatred and malice in the apostles' hearts, they caught the spirit of Jesus Christ for the first time and understood what they had heard Him say on the cross, "Father forgive them for they know not what they do." Peter went down into the streets of Jerusalem and preached of forgiveness and love, and three thousand souls were pricked to their hearts with shame and acknowledged that they had helped kill the innocent Lamb of God, so that they were converted and joined the Church and began to help spread the gospel. The disciples met daily in dividing themselves up into groups teaching in several houses in the city where they did spiritual work and enjoyed a common meal styled 'agape' or love feast. This meal always preceded the Lord's Supper, or in

other words, it was a kind of porch or a place to get ready to enter the main body of the house. The old time Methodists used to have love feast tickets or cards of clearance to enter the services showing that the members were at peace with the world. No one went to the love feast table with malice in his heart. If persons were not on good terms or were not speaking to one another their class leaders would be the peacemakers and the sores would be healed for the love feast so that they could go into the congregation at peace with all mankind and be a witness for Jesus and cleanse the heart of every iota of sin and wrong against the neighbors. Remember, this forgiving spirit came with religion of the Lord Jesus Christ' the Jewish religion, from Moses down, "was an eye for an eye, and a tooth for a tooth". Jesus said, Matt. 6:39, "But, I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take thy coat, let him have thy cloak also". If he abuse and rebuke you, don't rail for rail but give kindness for such and you heap coals of fire on his head". The love feast is the genius of the Saviour's spirit which is to conquer the world.

IT HELPS TO RID MEN OF THE EGO

For thousands of years the ego of man had been filling graves with the spirit of revenge and hatred

—and there was no voice to call him back from his egotistic, malicious, destructive way. Before Jesus came to earth men sat with a chip on their shoulders to see who would offend them and then the feud began, the fight never ended until death and destruction brought it to a close; no one knew how to amicably settle differences. The voice of Stephen cried when he was being stoned to death, "Lord, lay not this sin to their charge", was the echo of that of Jesus on the cross when He said, "Father forgive them they know not what they do" was the strongest trumpet blown in Israel since the nation was founded and the ten commandments were handed to Moses from Mt. Sinai.

If more of the forgiving spirit of Christ was manifested in the individual, the family and the nation, there would be less murders, divorces and wars would cease. The Methodists indeed have the plan. God was in the founders' hearts when they conceived the ancient landmark. Stay on board the old ship they have launched for us amidst many sorrows and affliction, she sails on the seas of the world's changing ideas of God and religion but she never changes her course. The love feast is a particular means of grace, which counts so much to the peace and prosperity of the Church and community. When there is strife in a charge nothing of real value can be done; satan is the father of strife, he fans up every little mistake into a blaze of fury and pricks the pride of the offended

and hardens the heart of the one who gave the offense not to yield one to the other. We often in our lives hear people say "Before I will ask his pardon, I will die and be lost;" while others say "I will never speak to him or her first". We of ourselves without the grace of God through conversion can do nothing which requires the humiliation of our pride, but the Methodist love feast is for that very thing, it strips the converted person of self and shows him the foolishness of his arrogance by calling him back to the time when he promised his Saviour to bear the cross through evil report as well as good report. The love feast is a useful place to read the rules of the Methodist society to the people and acquaint them with the doctrine and policy of the Church.

If we went back to Methodism we would take the advantage of all these benefits left us by the fathers. No man can wear another man's shoes excepting he wears the same size. Then the only persons we can successfully pattern after are Methodists, because we wear the same size shoes. When we bring in other men's tenets and polities not Methodist and try to fit them into our mechanism, we warp the whole machine and make a botch of the entire affair. We find many who claim they are modern, using all sorts of isms and not enough Methodism.

CHAPTER VII

WHY WE CELEBRATE THE LORD'S SUPPER IT'S ANNIVERSARY

"And it shall come to pass when your children shall say unto you, what mean ye by this service? That ye shall say, it is a sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses, and the people bowed the head and worshipped." Ex. 12:26-27.

The book from which our text is taken has special significance to the Church of God. Since Abraham founded the family through faith in God. the children of Israel have been a type of the Christian Church which was perfected in Christ's works, suffering and death. At all times since men have been making history, whether sacred or profane, there have been certain events from which they have dated their national life or beginning and from these events each nation has celebrated its birthday.

The United States has its Fourth of July, the thundering of cannons, the ringing of bells, banqueting with the best brain and eloquence of the

country, sending forth their powers in rhetorical splendor, indelibly write the significance of the Declaration of Independence upon young America's heart, generation after generation, telling them by these means what has happened years ago. England hails the celebration of her Magna Charta with joy because it forever destroyed the despotic power of the king and gave the people the right to make laws by which they are governed through parliament for all times.

God is fond of celebrations. He created heaven and earth in six periods and rested on the seventh day from His gigantic labors and hallowed and blessed that day setting it apart as the Sabbath of rest and memorial. So that men everywhere might remember the completion of His works, which bespoke His wisdom and power and to bow in reverence and worship to the Creator of all the universe. The rainbow which God placed in heaven brings to us the sorrowful recollection of the total depravity of the race before the flood, and at the same time it gives us consolation that the world shall never again be destroyed by water.

There was a day in the history of the Jews that was a special interest to the world because it marked the time when the custodians of true religion were to be transformed from a patriarchal family government to that of a great nation carrying pure and undefiled religion into its national life, which was destined to permeate the world with its benign

influence and bring all nations to the worship of the only true and living God, Jehovah is His name.

In 1491 B. C., God said unto Moses, "Come now, therefore, and I will send thee unto Pharoah, that thou mayst bring forth my people, the children of Israel, out of Egypt." But Pharoah refused to obey God. After this God sent many plagues upon Egypt, exhibiting signs and wonders which were enough to turn any man to bend to His will, whose heart was not hardened. But nothing moved Pharoah, so virtue ceased, forbearance and the awful day of vengeance came upon him, and God slew the first born of both man and beast of every Egyptian family and brought His people out from among them with a strong hand.

THE PASSOVER COMPARED TO THE LORD'S SUPPER

Moses was instructed by Jehovah how to formulate and institute the passover which was to be observed forever. On the 14th of April, three thousand four hundred sixteen years ago, the paschal lamb was to be slain between the hours of three and sunset, and the blood sprinkled upon the door posts of the dwellings of the Israelites, so that the destroying angel who was to come that night would pass over them and spare the first born of their man and beast. God said to them, "After I shall have delivered you and shall have brought you out from among the Egyptians, you shall continue to

keep this day as a memorial of your deliverance," and then, in the language of the text, "When your children shall say to you, what mean you by this service, you shall say unto them, this is the Lord's passover, when He brought us out of Egypt."

Let us compare the passover with the Lord's Supper, that we may see that the paschal lamb was but a symbol of the paschal lamb of God, our Saviour, in whose honor Methodists gather regularly once a month around the altar of our Church to commemorate His sufferings and death. The paschal lamb was slain between three and sunset; Jesus Christ was slain between those hours. The paschal lamb was male without spot or blemish; Jesus, the Son of God, our Paschal Lamb, was pure without sin, yet He was human, subject to temptation, but He overcame them all; to joy He was merry at the wedding at Cana; to sorrow, He wept at the tomb of Lazarus; to physical weakness, He was overcome bearing His cross up Calvary's summit; He ate, drank, slept and saw activities, and was born of woman under the law. The blood of the paschal lamb was sprinkled on the door posts to save the first born of man and beast of one people at one time. Jesus Christ, God's Paschal Lamb, was to be slain and His blood applied to the hearts of all people for all times. There was no efficacy in the blood of the paschal lamb, the people were only given a condition whereby they might save their

souls alive for that one night, while something might cause death the next day.

But thanks be to God, when the blood of Jesus has been applied to the heart, we are safe if we continue in the liberty wherewith Christ has set us free. The passover marked a change of a small enslaved family and laid the foundation of that which became a free and independent nation.

The Lord's Supper marked the end of the Jewish laws and ceremonies and unveiled the holy of the holiest, so that men everywhere by faith may approach God in spirit and in truth.

Notice again, not a bone of the paschal lamb was to be broken. That was true of Jesus Christ. Picture now, the Lord of heaven on the cross and see the cruel Roman soldiers nailing the iron spikes to His hands and feet. By faith, we can hear the ringing of the hammers, and imagine the intense pain that our Lord felt. Do you wonder at His dying before His legs were broken? Yes, the Scriptures must be fulfilled and it has said not a bone of the paschal lamb shall be broken, so when they came to break his legs, they found Him dead. But Romans' crave for cruelty must be had, so a soldier pierced his side with a spear and from it came forth blood and water which opened a living fountain for the washing and cleansing of sinful men and the eternal cancelling of the great debt that stood against them and making our redemption sure.

METHODISTS SHOULD PREPARE FOR THIS CELEBRATION

We, therefore, who are Methodists, should prepare ourselves by living in fit manner to always be ready to celebrate the greatest means of grace, given to the Christian Church. The love feast chamber is a dressing room where we fit ourselves to enter the bridal chamber, the Lord's Feast, the Holy Sacrament. We all acknowledge that we are not even worthy to gather the crumbs under the table and that we do not attempt here to appear before the Lord in any merits of our own. We are sinful beings, living daily upon the grace and mercy of God, but there are places where we can help ourselves to help the Lord keep us in the path of righteous living. No one who calls himself a child of God needs to harbor and continually meditate malice and envy against his brother and sister. We pray daily that the Lord forgive us our sins as we forgive those who sin against us. This prayer means all that it says, that is, just as much as we forgive others, we ask the Lord to forgive us—no more, no less.

The strength of Methodism is largely determined by the number of communicants, as has been said for truth, the bravest man in the world is the man who can ask pardon when he has wronged another. Also, he is brave who has the same courage to grant forgiveness of the wrong done him.

Christian Methodists should live in peace, fellowship and good will should reign supreme among us. Some have scruples one way and another about taking the Lord's Supper. Never mind what these scruples are, they ought to be explained to the pastor and he, if able, should administer to the scrupulous brother, brushing aside the obstacle. But some scruples nothing but the grace of God can move and Methodists should pray for that special grace; say for instance, one does not take the sacrament because he or she says that some of the brethren and sisters who take it are not living right. That is a poor excuse. Who makes any of us judges of another's heart, only God knows our fitness, after all, and thank Him for His blessed Son, Jesus Christ, who tore away the veils which used to separate us from God when we had to go the Priests to make intercession for us. But the veil has been rent in twain and the glorious light of the gospel of peace now shines into every heart who accepts Jesus, and though that heart may be weak and full of faults, He guides it with His eye and succors it with His grace. Let us, in tears and sorrow for our shortcomings, come boldly to the throne of grace, bringing our gifts to the altar each month and when we come, though faltering and remembering we have aught against our brother, let us leave there our gifts and go back and reconcile our scruples of malice, envy, deceit and selfrighteousness with all to whom we have differ-

ences. Returning with an empty heart, contrite and yearning to be filled with the spirit of love, and Jesus will meet us at the altar and give us that benediction which will help maintain us until we come back to His table again to eat His blessed body and drink His blood. This was the way the old time Methodists did things. They never let the sun go down upon their wrath. They were thankful to one another who called attention to their shortcomings and sins and rebuked them.

If we went back to Methodism and walked in the old landmarks of our fathers, the spirit of God would manifest itself more in our work of bringing the world to Christ.

Let us consider for whom is this celebration of the Lord's Supper. The paschal lamb was slain for the children of Israel, and that too, only for those who kept to the faith of their fathers and were circumcised. In like manner, the Lord's Supper, the eating of our Paschal Lamb's bruised and mangled body, and the drinking of His precious blood was never intended for those who have not been born again. But it was meant for those who believed that Jesus came from God and that He has risen again with glorified body and now sitteth at the right hand of God, that we are commemorating His suffering and death until He comes again to spread anew His table in the new Jerusalem where we with all the saints and angels will take it anew with Him at the sacramental table above.

CHAPTER VIII

SEEK INTIMACY OF FRIENDLY SOCIETY AMONG YOURSELVES

FRIENDLY RELATIONS GREAT STRENGTH TO METHODISTS

One of the greatest strengths of the Methodists in former days was the friendly relations the members sought among themselves. They probably drew this lesson from the Bible, St. John 15:12-13. "This is my commandment that ye love one another as I have loved you. Greater love hath no man than this that he lay down his life for his friends."

The world was against Jesus and the few friends He had while He lived on earth.. It did all it could to hinder Him and the principles He taught. This was natural for only those who have like ideas can usually agree to walk together. There is an attraction in the minds of those who think alike, no matter whom they are. Jesus said in this chapter, "If ye were of the world the world would love his own."

When Jesus and His few friends lived in the world, they were ostracized and ridiculed from

within and without. From within, by the Jews, their brethren; from without, by the pagans, the rulers of the Jews. The Jews hated them from a religious viewpoint which differed from theirs. They wanted forms and ceremonies with a veil between God and the people, while Jesus called them back to the simple worship of the patriarchs, which rent the veil and led man immediately into the presence of God. The pagans hated Him from a political viewpoint, upon which they placed the wrong interpretation. His name, King Jesus, inflamed them with the idea that He came to usurp the throne of Caesar; that was why the false accusation of the Jews was readily relieved, and both Jews and Gentiles combined to blot His name and His teachings from the pages of history by imprisonment and death to all who owned Him. They did not succeed, Jesus lives today in His former glory and His friends who were few have multiplied by the millions. The few friends who began His struggles with Him, held themselves together with one aim and purpose to do His will. The early Methodists believel that to keep worldly company mas to endanger themselves by such environments, and hence, to lay themselves bare to the temptation of the partaking of the worldly pleasures. They did not object to sinners coming among them in their churches, when they stated they came desiring to flee the wrath to come. But they did object to their members frequenting worldly places, such as

horse racing, bar-rooms, card playing and dance halls. They gave the world the same prerogative they took for themselves, that is, they knew if the worldly came among them often, they would be influenced for good and join them. In like manner, if the Methodists went among the sinners frequently without a mind to worship, they would be influenced for bad and backslide. Hence, the rule, "Seek the intimacy of friendly relations among yourselves" is the safest advice for Christians who desire not to make a shipwreck of their faith, but to overcome the world and win the prize. Any band of true friends with a sincere purpose can accomplish wonders for good. There are so many persons who do not understand what is true friendship.

FRIENDSHIP RECIPROCAL

Friendship is a fellow feeling to promote the best interests of one another or any cause of which persons have a common view. The friendship which is not reciprocal is not true.

Have you ever thought of the bees and the flowers, what close friends they are, in so much, that one cannot well prosper without the other? All know bees visit flowers and they do not go to see them just because they have wings and can fly, but they go because the flowers are their friends, and that both the bees and the flowers derive substancial benefits thereby.

Botanists say that bees get the pollen directly from the stamen and the sugar nectar found at the bottom of the corola which serves as food and material to secrete honey. They say, further, that bees could not exist without flowers which would cease to produce pollen and nectar. Since flowers are indispensible to bees, let us see of what benefit are bees to flowers. The bee strikes the corola to get the pollen and the nectar, and as he does so fills himself with germs which carries from one flower to another vitalizing and stimulating one after the other as he makes his rounds. So it is with friends, they never take from one another more than they bring. Friendship is reciprocity. It may be times when, seemingly, one friend has more to give than another, but the giver gets just as much joy out of the service he renders to his friend, no matter who gives most. A true friend often rather be the giver, than the receiver. Jesus was poor as far the world's goods are concerned, but no friends ever enjoyed more complacency of spirit, more tender affectionate love and service than did His. He was the chief of Friends, He gave all for them.

The example of Jonathan and David and that of Damon and Pythias, all pale in insignificance before that of Jesus and His friends, who linked themselves together to undergo hardships and suffer that the world might become better.

There are lots of things more precious than money. True friendship is one of these. Money

has never bought love; friendship is the medium through which love can be obtained. Friendship is love, and love is self-sacrificing service which at once becomes a duty. Jesus said, "Ye are my friends if you keep my commandments." All who keep the commandments of Jesus are naturally thrown together in one accord.

That is another reason why the Methodists desire that friendly relations should be sought among the members of the society, not only at the churches, but the sweet association of their amusements found every day at home and abroad.

CHAPTER IX

TEMPERANCE

LAW PUNISHES AFTER CRIME IS COMMITTED

Where are the temperance societies which were so prevalent in the Methodist Church? The Methodists have always stood out against the use of strong drinks and against the rental or use of any property owned by them for the traffic of liquor. The stand was taken beginning at the family altar, and in the Churches, while Methodists legal rights and orators carried it to the lyceum platform and legislatures of the world. The agitation constantly kept before the youth the abhorrence, the evil derived from strong drinks of any kind. Societies, both senior and junior were organized in every charge and the ills of drink were put before the public. Legislation is good, but moral suasion is better it is a hard matter to make a free agent like man do anything against his will. More good for the cause could be done in one generation by a crusade of spirituality convincing the boy as he grows to manhood that drinking is a ruinous crime than years of legislation

could accomplish. Spirituality grips the conscience of a man and stops him from committing crime and saves both himself and the person upon whom the crime is committed from much harm. The law can only punish after the crime is committed. When the victim's wife is a widow and his children are orphans, no matter, if the man who committed the deed goes to the gallows. Why not catch his evil motive and strike the dagger from his hand before he plunges it into his victim and ruins both his brother and himself and leaves his wife and children also upon the mercies of a cold world. To mold sentiment in the Church along these moral lines, is better than any force we might attempt. Still we must not be mistaken as to the stand the Church must take regarding aiding the state in every affort it puts forth to put down wrong of any kind. Whatever else the Church does, its ideals ought to be supreme in recognizing the grace of God. The promotion of temperance and the condemning of intemperance are distinctively a portion of the work devolved upon all Methodist Churches. It should, therefore, if necessary, strike out independently, or work in concert with any other means to carry its aim. This problem has presented a manifold demand upon the Church and the state to save the youth and we must remember that it has its legal side, its psycological side, its social side, but all of these should get the impetus to check strong drink from the church. The Church

should as early as possible, when the children are able to understand right from wrong, impress upon them the great evil of allowing themselves to be controlled by King Alcohol.

Come back to Methodism and have the regular temperance meetings in the churches. The things that we are not able to make plain ourselves, let us invite experts, just as a demonstrator would show us the hygienic evil of a fly or other dangerous microbes which spread infection or contagion, let the experts demonstrate upon the effects of alcohol, also, show us the evils to be derived therefrom.

Many persons who are adversed to temperance in drinks are like scuttle fish and try to muddle the water with extenuating the word 'temperance, touching every point of intemperance i.e., to eat too much, sleep too much, neglect to feed the mind by indulgence in frivolous worldly things. All of these evils should be mastered. But let us not confuse them with the main issue that is, the drink habit, this must be largely conquered by the methods of the Church which are prayer, correct teaching of youth, and our stand for Church ideals every where.

CHAPTER X

BENEFITS OF FASTING

CONFLICTING AGENCIES

Wherever there are conflicting agencies, there is a war constantly going on for supremacy. Both sides are exerting every ounce of strength possessed to gain the mastery and to rule. Man has a soul and body, or in other words, he is flesh and spirit. These two elements are constantly clashing to over-come each other. Whichever one is stronger is bound to dominate the whole man and will use him at his will. If the flesh prevails, the whole man becomes fleshy; no spiritual thing has any power in him to do when the flesh rises up. While on the other hand, if the spirit has ascendancy and rules, it commands the body as it does the soul and compels the whole man to obey it. The whole body wants ease and will do anything to obtain its desire. The flesh is of the earth, earthy, and is chief aim is to grovel in the dust.

When we use the word 'fleshy' we have a regard to the evil propensities which dwell in the man and may be denominated particular vices, viz: self-indulgence, to lie to steal, give vent to the

feeling of all bodily lust, to slander, scheme evil plots to destroy, use avarice usury, to dig and oppress the less fortunate, to swindle and black mail; which are some of the legions that dwell in man's breast, which he must over-come by the spirit or the particular virtures which also dwell in man's breast side by side with the particular vices. Hence, the war continually being waged, evil against good.

The mind is the great machine which works on both sides. If it works on the evil side and is a real good mind, the evil that is conjures is attenuated a hundred fold more harmful than the work of a simpler mind. The same is also true concerning the great good that the mind does when it works, all things being equal, on the spiritual side. It is certainly not an easy task for one to keep himself. That innate power within differing from every other sentient being, the soul or the mind, or whatever you may call it, that thing which God has given man aside from the blind instinct given other living things, is the thing that keeps up the war in his bosom to make him choose between the good and evil. "God sent His Son in the likeness of sinful flesh to condemn sin in the flesh that the righteousness of the law might be fulfilled in us,who walk not after the flesh but after the spirit." Rom. 8:3-4.

Now then, since this wonderful aid has been sent to man's assistance, if he will obey and keep in memory the teachings that Jesus taught and go to

Him day after day for strength to help fight the warring members of the flesh, he can overcome.

Every army that goes to war endeavors to cut off the food and water supply of the enemy. If it is successful in this, the victory is more speedy won than by shot and shell. We are told that if the entente powers had had food supply, the allies never could have subdued them. It is here where our country came into largest portion of helping to win the victory on the sides of the allies, while millions of French, English, Russian, Belgian, and Great Britain soldiers fell on the side on which we fought, to say nothing about the millions who fell on the opposite side with Germany, Austria, Hungary, and Turkey. Germany, one of the greatest war like nations ever known to the world, versed in military science and in chemical discoveries, launched one of the greatest blockades, by submarines zones, of the age. Her object was to starve her enemy into submission and had not America entered the war on the side of the allies with her great number of ships and bounteous food supplies, built, as it were a bridge across the Atlantic, upon which to carry food, they would have been ingloriously defeated by the Entente Powers. We are also told, that the success of the union army in the war of 1861-5 was not so much Grant's or Sherman's Mail of Arms, as it was the blockading of the Confederates in Richmond, Vicksburg and Hilton Head.

In fact, if we go back into the records of most

of the wars fought and get the history of their victories, we will find that nearly all of the defeats were obtained by siezes or blockades and starvation. No hungry man can fight; he must have food for strength.

We have said all of this to show how important it is to starve an enemy when you are at war with him. Every Christian is at war with his fleshy self, and the benefits for the good of his soul must come from starving his body sufficiently to keep it under, that his soul may be stronger abound and rule.

THE OLD TIME METHODISTS FASTED AS THE OCCASION DEMANDED

The old time Methodists fasted as they felt the need of Spiritual food, particularly on Friday of each week. They knew that by fasting they were bringing the body under subjection, for as they fasted they also prayed for forgiveness of their sins, for more love toward their neighbors, for sinners that they desired brought to the throne of grace and converted. In fact, they picked out certain ones whom they took as their immediate charges to lead to Christ. They thought it a privilege and a special blessing for them to fast and pray, that the blinded eyes of the sinner might be opened, that he would confess Christ and join the army of the saints. Fasting also helps the body.

Many of us eat too much. Our stomachs need a little rest which it gets while we are feeding the soul, Fasting.

Let it not be thought that any such spiritual work as fasting, or special series of prayer, that the individual might enter into, was ever contemplated by Methodists as being any works of supererogation. They were not so impious, rather, they knew while they were trying to bring others to Christ, they were bettering their own spiritual condition and living and drawing nearer to the command of the Lord—working out the soul's salvation with fear and trembing before His face.

CHAPTER XI

EVIL TENDENCIES OF TODAY

UNITED STATES GOVERNMENT

Before going further into the subject, we wish to ask the question, Has the United States government in it, the elements of permanency? Because the government of the home is the great feeder to permanency of the state. But we do not propose to discuss the question, are chemical elements permanent; or the question, are elemental truths and principles permanent; or the question, are there any elemental and permanent truths and principles recognized and embodied in our government? But this is the question we propose t odiscuss: Is there today a good and sure pledge of permanence in our government? I say our government, for no one thinks for a moment that the time will come when this land with its ever increasing millions will have no government. But our government not a monarchy, not an oligarchy, but a republic, a government of the people, by the people, founded through God as a Christian nation, an asylum for all races. Therefore, the question is, will our present form of government stand or fall? It is then

more important that we consider the character and tendencies of the people than to examine the provisions of our constitutions and the terms of our laws. What are the tendencies of the people today? First, there is a tendency to dishonor the family--The family is the first form of government God gave to man, and from it sprang city, state and nation. Yes, more, it is the corner-stone upon which the superstructure of a republic rests—to weaken the corner-stone is to endanger the whole superstructure resting upon it. This is what is being done.

MARRIAGE AND DIVORCE

Many marriages are no longer sacred. Some people marry for wealth and social position, just the opposite to the divine institution. Methodism stood on the purity of family life, regardless to whom it hurt, but in these times we find many loosening the bands and Methodist parents are selling their daughters for social standing, and adding their means to seal the worldly bargain. The daughters sell themselves to worthless degenerate sons of some supposed uppish family, because they are fashion plates and good dancers. In society if a man is supposed to be rich, no matter if he is bankrupt in character, he is counted a good catch, and the girls and their parents fish for him.

Marriage should be from pure motives and not

from any selfish aim. It should promote the mutual affections of the couple and secure peace and happiness in the family circle. Nothing but pure love underfiled can induce and enable the couple to bear each other's short coming, otherwise, without love, when differences come and contentions arise, steps are immediately taken for divorce. Divorce is almost as common as marriage—for the slightest provocation, the family is broken up and the education of the children is neglected. Just at the time when the child needs the guidance of both parents to teach it the obligation of true citizenship, and the right use of the privileges it is to enjoy, the parents are separated and untold harm is done to the child and another weak link is placed in the chain of government. Back to Methodism will bring the return of family prayer in the home, and teach patience and moderation in the state.

Soon after the French Revolution began, 1789, seven years after the guns for the freedom of the American colonies had ceased to thunder forth and the stars and stripes had proudly flown over the thirteen states of opportunity and privilege for rich and poor alike, without title or caste, for five years after the celebrated Christmas Conference, 1784, when the Methodist Episcopal Church unfurled her organic banner in America to help shape the religious destiny of the new country; her preachers following the people as they went over rivers, lakes, mountains and plains, tenting and camping

in the lumber forests, the coal, iron, and gold mines to save souls and help build up a nation whose sheet anchor was to be in God's Word, and its government to be through His righteous guidance. We say seven and five years respectively citing two among the greatest epochs in human endeavors. Then came one of the most terrible human earthquakes ever known to history which shook the continent of Europe from center to circumference. It was the horrible French Revolution that stirred in the souls of men every kind of emotion; sorrow and abhorrence; sympathy, joy and admiration which made men laugh and made them cry as they saw the principles they espoused, triumph or fail. No civil strife ever known to humanity has been so destructive to human life and property as this one. It makes one shiver today to read of the Reign of Terror. The slow but sure dreadful sound of the guillotine, the binding together of men and women, boys and girls, by couples, and throwing them into the river, to be drowned (called state marriage). Large numbers of poor, helpless beings put on scows and carried out into the river when the bottom of the vessel was knocked out and the victims drowned like rats. The Lord only knows how many died in the awful catastrophe, but we are told over 15,000 perished one month to say nothing of the 1,400 who were guillotined from June 10 to July 17, 1794.

During this terrible time of Robesppierre's reign,

a law was passed permitting divorces, and in less than three months nearly as many divorces as marriages were recorded and the nation sank into moral degradation, under which spell she is still suffering debasement and ridicule. Then the people had left God and set up the goddess of reason, a nude woman appealing to the nations' sensual appetite and made the day of worship the 10th day instead of Sunday the 7th day. Pollute the spring and you pollute the stream which flows from it; dishonor the family and you degrade the life of the whole nation which flows from it.

Then we should go back to Methodism and enforce strictly our marriage and divorce laws and practice. That is, our boys and girls should be taught as the Scriptures enjoin to be not unequally yoked, but Christians should marry Christians, and marriage should be only consummated after fervent prayer to God to endorse the contract in heaven. Then divorces would be fewer and these sacred bands would strengthen the Church and save the nations from their tendency to pollution.

CLASS AND RACE HATRED

Another tendency of the people which only the family government can remedy, is class and race hatred. As long as children are taught class and race hatred in a heterogenous nation as ours there is likelihood that religious persecution and malice will grow deeper and more serious, and if God does

not intervene in some supernatural way to check this hydroheaded monster, our nation will totter and eventually go to pieces and crumble in the dust. We are taught to regard our national government as our greatest governing power, we pull off our hats and salute the flag. We bare our breasts and bleed and die to protect her honor. But the thing which makes any government secure and every man in it a patriot is his training at the family altar at his mother's knee to love his God and his neighbors and do justice and equity toward all, whether they are his color, or have his creed, or as fortunate as he, whether learned or unlearned. These principles are not being taught in the average American family. The children are not being taught love and respect towards their neighbors, but rather they are being taught discrimination and class distinction By the time the pure little baby begins to talk and take notice, his parents tell him whom to hate and to disrespect, thus molding a set of citizens constantly drifting apart into classes, and cliques and clans, as the families of any republic drift apart that government is gradually, but surely disintregating. May we not ask are not the American people who have been so signally blessed by the Lord in times of peace and wars fast forgetting the ancient teachings of the fathers and founders of this great nation? Is not profligacy becoming more pronounced, a laxness for worship of the true and living God, a disregard for things religious: Yes, many are even

denying the sovereign right of God to rule His own hand-made universe. Infidels and skeptics, anarchists and bandits, swindlers and frauds, forgers and confidence men will black-mail and murder on every side, and the reason for all these crimes is potent, viz: We have pulled down the family altar, stopped reading the Bible in the family circle, stopped advising our children to love the good and hate the bad.

In the balmy day of Methodism, the pastoral visits were a blaze of spiritual illumination where the parents and children were gathered at the family shrine. If we went back to the Methodist ancient teaching, class prejudice would melt away, rape and arson, lynching human beings would cease, there would be better administration of justice in the courts, more protection for life and property, for every one who dwells under our flag. But because of this backsliding and neglect of duty around the fireside, the girls and boys leave home to establish new homes for themselves, go out with malice and bias against certain groups, so that when a member of one class is brought into the courts, the other class stands full of hatred and revenge to condemn without a decent hearing or fair trial.

Yes, the entire human or race problem all over the world would be solved in one generation, if the world would accept Jesus' teaching, "As ye would that men would do unto you, do ye even unto them." But if it is ever done, the work must

begin and be finished at the fireside. The home is the place to train the boys to respect the virtue of girls, and there is where the girls are to be taught that their virture is more precious than life itself. Too many rob the boy of his rights because he is a boy. Lots of parents do this because the boy is able to earn a few dollars quicker than the girl—CHEAP ECONOMY. Take just as much care to make a boy educated and refined as you do with the girl. Every girl should have a husband, and if she is as educated as the queen's daughter and has to marry an ignorant, uncouth man, all of her culture is wasted. On the other hand, if a refined boy had to marry a girl below him, he, being the head of the house, could pull her up. These young citizens we are sending from the homes must purify our politics.

The only redeeming and saving element in any government is in its power and purpose to protect the interests of all classes of its citizens. Every government which has failed to do this has fallen. In such protection there must be pure elections, wise legislation and just administration. We talk about the buying and selling votes, and the stuffing of the ballot boxes to defeat the people's righteous aim. We talk about corruption in legislation, about the trust keeping lobbyist at capitals to get avarice bills passed which enable them to corner all the necessities of life and oppress the poor. We say how public men are controlled by

party spirit, and that they are simply spokes in the party's political wheels to help run the machine. The way to remedy all these evils is to teach the boys and girls the sacred trust of citizenship in our homes so that when they are grown, bribes for casting mallots will not contaminate them.

SO MANY THINGS BETTER THAN MONEY

Another tendency of people is to get money at any cost. The air is poisoned with the gold fever; men are selling their reputations, yes, some of them their families and their very souls for the dollar. This mad rush for riches, this love of money and greed of gain has taken possession of many of our people in their eager desire to get rich. Child labor is one of the examples, for child labor means an ignorant and stunted manhood and womanhood, and these mean the weakening and degradation of the nation.

In this mad rush for wealth, all regard for truth is given up. Dishonesty and deception have entered almost every business and profession, misrepresentation and cheating are regarded as simply a business transaction, benevolence is forgotten. Promoters sell all sorts of watered stock which has no value when the water is squeezed out of it, selling crops which have never been planted, gold which was never dug, machines which were never put together. Men are too busy with the things of the

world, too busy with things that perish to think of the imperishable treasures of righteous character, and character after all is what most enriches a family or nation and is the surest pledge to its perpetuity. So long as Jesus' teachings prevail in the home and in the nation we will remain a liberty loving, fair dealing and God fearing people at home and abroad.

IMPERIALISM

Let us go back to the first era before Christ and we find Rome mistress of the world, she levied taxes upon every nation of the then known world, and great was her sway. Her iron hand of law and commercial influence went hand in hand with her conquest and the Atlas and the Perenees were the lofty summits from which her will was proclaimed and civilized world obeyed. She became rich from levying tributes, and the spirit of self indulgence and luxury took possession of her people and these vices naturally led to weakness, so that when the hardy Goths came upon her, she fell and her glory faded as a shadow. Had she adhered to Jesus' teaching, nothing would have happened to her.

The time is fast approaching when nothing but love will hold us together, force cannot do it; the many strikes and general unrest and lawlessness warn us of our coming danger, for as the Goths were taken into the Roman empire and wrought its detriment because Rome was

puffed up and forgot God and had not love but depended on her legions and sword, spears and chariots, and battle-axes, which gave them conquest, but eventually brought them to indulgence and display of luxury, extravagancies and excesses. Then ideals of purity faded from view and sturdy virtues sickened and died and the nation sank down in corruption and weakness and became the prey of invading Goths, so also will be the fate of proud America if we fail to keep the corner-stone of our government resting upon the everlasting Rock of Ages--Jesus Christ. Otherwise, some unscrupulous man who will raise up a group of ungodly hordes will overthrow our republic and enthrone himself upon her ruins.

PLEASURE

This is one of the problems of today—pleasure. Too often it has been put before every other thing, in that proper provisions for it have largely been neglected. The dance halls, cabarets, and in many cases, immoral moving pictures have hindered many of our young people in giving their best to things more inspiring and ennobling. The dance has taken almost control of them and the desire for reading clubs, musical associations, sewing circles, artistic drawing and the old Methodist Church parties have almost completely faded away. If we went back to Methodism and took control of our

children, not turning them loose too quickly as men and women in the world, we would be able by placing wholesome environments around them to control their pleasures, even after they are grown It is indeed nauseating and arouses one's indignation to hear parents say about their twelve and thirteen year old boys and girls, they can do nothing with them. Is not that boy or girl yours? Did not God give him or her to you? Don't you know He will require you to give an account to Him for the child's early training?

Susanna Wesley, the sainted mother of John Wesley, the founder of Methodism, says among other things what she called her code of rule for family government, "The will of the child is the first thing to be broken." The child of yesterday is the youth of tomorrow, and the youth full of energy soon becomes the young man, and he in turn, the settled person and then the old man, so goes the world, so goes life.

But as these several changes are made and new conditions confront each of these characters in their new sphere of life, hour by hour, as the child grows deeper responsibilities and larger opportunities are placed upon its shoulders.

It is a sad fact that so many parents place veils over their children's faces, which is foolish love, hiding from their gaze the part they must sooner or later play upon the stage of action, and is also damaging to the child and society alike.

God made this world for all of His creatures, and the parent who thinks his child the only one in the world, and that its every desire or whim has to be pacified at the expense of everybody else in the world, is making a sad mistake; he is simply rearing one who, when he becomes a man, when his will is brooked, will commit murder or arson, or any other heinous crime to carry out that which his parents taught him was his to have and to hold, regardless of the man next door.

CHAPTER XII

THE USE OF THE TONGUE

METHODISM WARNS AGAINST EVIL SPEAKING

St. James, in the third chapter, the first ten verses of the New Testament, gives one of the best descriptions on the use of the tongue, setting forth some of the most valuable moral receipts intended to help the life of Christians.

The Methodists caught the clue to the splendid moral taught to warn against the evil of too much speaking, especially speaking evil of ministers and magistrates, or those who are intrusted with the spiritual or temporal rule. Evil speaking of anyone or anything for the benefit of the people largely comes from covetousness and jealousy, and is the most dangerous enemy in the struggles of human endeavors. Evil speaking breeds strife and bitter hatred, and makes people wish one another all manner of harm; it goes further and dispossesses one of his real self and pushes him out into the sea of intemperance, for it almost invariably hatches profanity or leads to the indulgence of every other vice; therefore, the bad use of the tongue is

the mother of all strife and disorder. Evil speaking inflates the mind to foolish pride and overbearing arrogance and hands down myths to generation after generation. It draws from the service of God, and deteriorates one's faith in the Saviour.

Therefore, James spoke of the power of the tongue and laid special emphasis upon the use and control of it. These are great days of investigations, when everything is being tested—one can scarcely speak without the most minute description or detail of the proposition he sets forth. Men are mixing things with too much evil speaking—comparing science with religion, or in other words, comparing reason with faith, or matter with spirit, or the infinite with the finite; both of these are real, both have their places in the realm of human existence, only one is physical and the other is spiritual; one is an enigma, and the other a mystery. All things human can be figured out, all things spiritual must be revealed—God and all of His wonderful works are the mysteries we cannot figure out. Jesus said, "It is not that which is in the man defiles him, but that which comes out of him."

We take into us as we come into contact with the outside world, effective things which touch all of our faculties, or what we hear, see, smell, taste or feel, all have mediums inward to reach the soul. But the power of speech from one's self lets out all and takes in nothing. Therefore, a man can

ruin himself or others quicker through the medium of the tongue than through any other one of the faculties he possesses. St. James says that a little rudder governs a ship, and that the tongue is to the body what the rudder is to the ship. This is a beautiful figure, and many to whom he was speaking knew how easily a ship is turned about by the slightest touch of the helm. So is the whole character of a man sometimes turned about by the slightest word which comes out of his mouth, or the mouth of a slanderous person, or a deceitful enemy. Let us draw another figure from St. James The body is the ship, the tongue is the rudder, and the conscience is the captain. Then, it depends on the kind of captain one has on board his vessel to determine its destiny.

The Methodists had keen insight for the benefit of the world when they adhered to this splendid lesson on the use of the tongue, and gave a solemn warning to her members and adherents to eschew evil speaking. The course over which the figurative ship must sail from earth to glory is full of shoal places—rocks are strewn on every side, and slander is in the mouth of every harbor, so that if the captain is not touched by the Master Pilot, Jesus Christ, and the reefs and dangers pointed out day by day by Him, the ship will be dashed to pieces on the rocks of ruin.

THE BODY MADE OF LIMBS AND ORGANS FOR MAN'S HEALTH AND PLEASURE

God has given us every member of the body to be used to His own glory and the benefit of our fellowmen. Speech is one of our greatest faculties and the most capable of doing good or evil.

The tongue is that little member of the body which has several functions to perform for the use and happiness of the human family. The body is made up of many limbs and organs all working together for the health and pleasure of the unit. Still each member has its own duty to perform, and no part of the whole can be inactive where full results are to be obtained. Certainly there are greater and lesser members of the body, as there are greater and lesser lights in the universe. The eye is the organ of sight; it opens to our view things around us and enlightens the mind in various delightful ways. The sight of the beautiful blue dome with the shining sun by day, the silvery moon, with the glittering stars by night, the scene of vegetation, in trees, fruits and flowers, canopies to the earth, with its mountains and valleys and plains covered with the carpeted green grass, with the living creatures roving over it, and then, the rippling rivers and dancing lakes, and the wide ocean. and the creatures which ply them are all brought to our minds by the sight of the eye, and we enjoy the splendor and should give God the glory. The ear is the instrument of hearing, trans-

mitting sound to the soul, either for its delight or its horror. Hearing is warning, for often if we were not warned by sound, whether by spoken voice or otherwise, our entire body would be destroyed. But because we can hear the whistle of the locomotive, we rush from the track before we are hurled therefrom into eternity. We are elated with the preaching of God's word and other oratory which edifies us—what a wonderful gift is the sense of hearing. Feeling is that faculty that puts us in direct communication with heaven and earth, the beautiful sounds that we hear, the scenic rapture that we experience, the supererogation of taste, and the sense of smelling, which tells us whether our environments are wholesome or otherwise. All of these work together in unity as one piece of machinery to operate for man's benefit.

ONLY MAN ENDOWED WITH POWER OF SPEECH

God gave other creatures the power of the senses i. e., to see, to hear, to feel, to taste, to smell, but He gave man the power to speak, that gift no other creature has, with which he can communicate out of the depths of his soul. God never intended that man should be alone, is the reason why He gave him a tongue, so he can express his wants and desires to one another. He gave him a tongue particularly to praise Him and to do all the good he

can with it. Why then oppose God's desire, and go from house to house, church to church, society to society, up and down the streets and in the byways and highways, everywhere kindling strife and using the instrument the Lord gave for a blessing, to make men miserable, discontented, angry and even sometimes to the point of casting away the soul. Why not live in peace as far as possible? You cannot separate yourself from the world; you are in it and a part of it, you will have to live and die amid your fellowmen. And then, in eternity, you will not be the only spirit who will inhabit your place of abode. The Methodists' ancient teaching was to govern the tongue and live in peace. When you hear people quarreling, they don't sound like human beings, but like beasts of the field growling over their prey. When you hear the tongue uttering unbecoming language you can understand at once the state of the person's heart out of which it proceeds. People often speak evil of one another from false conception; others do so from jealousy. One may be in error and should take the time to get the right conception of anything before he speaks evil of his brother. There is not any remedy for the jealous man but regeneration.

There are some people in the world who think they own the universe and all others must do just as they say or all is wrong. This class thinks it must illtreat and dictate to others at its will and there must be no affront taken therefrom. We

sometimes find those with a little more learning speaking disparagingly of the brother less fortunate; on the other hand, we find some who are jealous of those who have had a little better opportunity along these lines. There should be no such feeling existing; there should be no such hints uttered, both of these persons are classes that go to make up the world. What good is learning to any man if he has no one to teach; what good can be derived to the one in darkness if he rejects the one who brings him light? God made us brothers and, as it were, links of chain depending on each link for the good of the whole. The greatest good of all creatures is man. Why then, place the feeling of God's greatest creature on the level of a brute and pour out violent language upon him? Some say they do it because he is bad. Who made any of us judges? "Vengeance is mine. I will repay." saith the Lord. (Romans 12:1).

WATCH AN EVIL SPEAKER

Again, the Methodist discipline says that the accused and the accuser should be brought face to face. No one should be adjudged guilty before he has been proven so. It is criminally wrong for one to just take the words of another against a brother without also taking the time to establish the truthfulness of them. We are certain that when a good many talebearers would come to bring us news, if

we would just say, "Wait a minute, brother," and call the brother against whom he speaks to hear what he has to say, we would not have so many quarrels and fights and bad blood continually boiling in our hearts for one another. It is wrong and dangerous to take what we hear, and do not give the person that is the victim of the hearsay an opportunity to prove whether he was quoted correctly or not, we should not just grow cold on him and eventually entirely fall out sometimes with our best friends, at the bottom of which was only the hissing in the ears of a poisonous serpent, that evil speaker who has accomplished his aim to separate friends and, as he thinks, makes himself larger in the eyes of both for the iniquitous service he secretly rendered. One cannot defile his neighbor with falsehood without ultimately defiling himself. An old adage runs: "Keep away from the chimney sweeper," for if a girl dressed in immaculate white hugs him, she is blackened, or if he hugs her, the same results. Watch an evil speaker, she or he comes to bring you no good news. If you will allow him to entwine your affections, he will blacken your disposition and leave you suspicious, thinking that every one who holds a secret conversation is speaking about you, thus, sending you through life crippled, bias, and selfish. Regard your brother's good name as you would your own. Shakespeare says, "He that stealeth my purse, stealeth trash, but he that robs me of my good name takes that

which enriches him not, but makes me poor indeed."

When you speak evil of any one you are trying to destroy his reputation and you are taking away from him that which you cannot replace, even when your malicious spirit is gone and your reason returns. Be careful how you sow the seed of dissension, for when you have repented and desire to cease from your evil way, you are unable to stop the tide you started flowing. In this way you often lead persons out from churches or other good environments, then you repent and return to the organization from whence you went. But how about those you led out? Maybe some of them will never recover from the evil blow of your leadership. A good tongue is a blessing in every community, it elevates and enlivens and inspires the soul of all who hear it. To have a good tongue is to rely on Jesus to keep the door of our lips each day. When we find our hearts more inclined to speak evil than good, it is because we are too far from Jesus and the governing power of Methodism. We take into our hands matters we should take to our Saviour, and we fail. When we meet, no matter where, if we were to speak of the plan of salvation, instead of conversing with one with evil intent, we would have so much more power for good in the world. In this we would find ourselves more able to fight wrong, the temptation of the world, and to overcome.

Read the life of Jesus through, thoroughly, and you will find no time where He ever held a trifling conversation. Read biographies of the greatest men of the ages; they did not have time to speak evil of one another, rather, they were too busy adding their little mite to the world with deeds and words of uplift. Mud slingers, falsifiers, double dealers have reached no place of honor in the annals of human history. The Methodists saw these truths and handed them down to their children.

BACK TO METHODISM

We are simply calling back to Methodism, assured that if we may follow these examples we will find ourselves improving in all things. We hope none will understand us by this call 'Back to Methodism', that we, as it were, are to close our mouths and only open them when we are going to read the Bible, or pray, or talk about something religious. We mean no such thing; all of the creatures of God are good; God gave us all our faculties, our tongue included, to make us happy and to supply our needs. We are not happy if we do not use it to build up and not to tear down, we are to use it for wholesome speech, and not abuse or slander. We are to use pure language, not profanity which pollutes and debases the soul and ruins the body. Condemn wrong in the spirit of love wherever you find it, but be sure you are right before you start your complaint.

May the rules of Methodism ever live; may there never be a time when they shall perish from the earth. Back to Methodism to the landmark of our fathers, for decency and order should be the watch-word coming from every tongue. The Methodists laid special emphasis upon evil speaking for Christians guidance, while the admonition also speaks with equal force to all men to bridle the tongue, for unbridled, it causes more trouble than any other member of the body. Evil speaking is responsible for more prisoners in cells, more homes wrecked, more churches torn up, more societies ruined, more wars and bloodshed, than from any other instrument known to man.

Let us go back to Methodism and use the tongue rightfully, that is, if you cannot say something good of a person, keep silent. God will bless you, men will revere you, and your conscience will give you peace.

CHAPTER XIII

FIGHTING—QUARRELING—BRAWLING

THE WORLD'S WAR

"From whence come wars and fightings among you, come they not hence even of your lusts that war in your members, ye lust and have not, ye kill and desire to have and cannot obtain, ye fight and war yet ye have not, because ye ask not." St. James 4.1-2.

St. James is asking the question that now puzzles the world concerning the wars which caused so much trouble. We have gotten different accounts from the nations of the ages who have been involved, but none have gotten a sufficient reason for all the terrible sacrifice of human life.

Take the great World's War for instance, this is the way the controversy began and the results in blood and carnage have been appalling, to say nothing of the suffering which followed from hunger, disease and bereavement.

On June 29, 1914, Archduke Ferdinand and his wife were assassinated by a Servian in Bosnia and the Austrian government demanded satisfaction, styling it a plot and a murder to which the Servian government was a party. Servia's reply was that

she warned Austria to keep her royal blood out of her territory, because the Servians are a different blood and the disposition from Austrians and that if they were not kept separate invariably, trouble would ensue. And, furthermore, the Servian Government had nothing to do whatever with the common case of murder, but that the guilty party would be brought to justice and punished for the crime.

Nevertheless, Austria declared war on Servia and Russia moved troops on Austria's frontier. Germany sent an Ultimatum to Russia demanding that she cease mobilization in twenty-four hours, or she would declare war on her.

Negotiations by telegraph were carried on between the Czar and the Kaiser and King George, but the dove of peace had flown and the lust for greed and gain—the desire to allow the smouldering volcano of militarism to burst forth was greater than the satisfaction to punish the culprit and loose the tension and let peace prevail. Germany declared war on Russia, whereupon France began to mobilize and Germany declared war on her. Germany must have had her campaign mapped out for years how she would attack France, knowing that the French frontier was armed to the teeth, she desired to go through Belgium and asked her permission, but Belgium refused because she was neutral with both Germany and England, guaranteeing her neutrality.

Germany declared war on Belgium, and England

declared war on her for breaking her promise to keep Belgium neutral as they both agreed to do. England, also, declared war on Austria, being Germany's ally.

Japan, England's ally, sent an ultimatum to Germany demanding that she withdraw all her troops from the far east and surrender Kiao Chow, the territory she leased from China. Germany refused and Japan declared war upon her; Austria declared war on Japan. "Whenst come wars and fightings among you, come they not hence even of your lust that war in your members?"

War makes angels bow their heads in grief and shame, and causes devils to exalt, when men who especially call themselves christians, butcher one another that thousands of dead bodies lay unburried in the trenches and their blood soaks the ground and runs like water until it makes a river bed in its course to the sea. The groans of the wounded and limbless are heard above the rattling of the bayonets, or roaring of the cannons. Sherman has said, "War is hell."

We have given you a short epitome of the cause of the World's War, but who can give a sufficient cause of all the suffering and blood shed? Germany puts it on England and says that the English were jealous of her commercial prosperity, and that, even she and France were bringing all sorts of barbarians to crush European civilization and culture. Of course it was an easy matter for Ger-

many and France to go to war because there was an old jealousy existing between them since 1870, when Germany mercilessly crushed the very soul of France. Revenge is sweet to some, and France thought this her chance while there were so many strong nations against her common enemy. Austrians are of German blood, and Servians are of Russian blood, blood is thicker than water.

Moses was in the king's palace, but when he saw an Egyptian smiting an Israelite, his brother, he slew him and fled to the land of Media and remained there until God called him and told him to return to Egypt and bring his people out of bondage.

What was the cause of the war? The text is the only answer, that is, their own lust brought all this misery and woe upon themselves. The nations left God out of their arrangements. They called on God for a sham, meaning nothing, then, too, they all call on the same God for success. God is the God of right, He does not change. Whatsoever is right will ultimately prevail. Only His spirit of justice and equity can set the world at peace.

We should pray for peace, still if our prayers are directed from the manifestation of the teachings of the great teacher, Jesus Christ, they possibly would be more profitable than for the immediate cessation of the European strife.

When this comes every man will be treated as a brother but as long as justice and tyranny and uncalled for discrimination prevails, quarreling and

fighting, brother going to war with brother, and even wars will continue. James says men's lust causes war, that is, when men's sins arise so high that they become an abomination to the Lord, He sometimes permits them to use the sword upon themselves, which is just as convenient to Him as an epidemic or a siege or a drought.

WAR A SCHOOLMASTER

Recall the great wars of the Romans, who were school masters, to bring the world to Christ. Remember, the great Civil War of this country when the prayers of the slaves went up to God on His throne and the blood from their backs cried out to Him from the ground. Were not God's hands in these wars? Was it Roman's supremacy, or Lincoln's union that prevailed? No. In the case of Rome, it was the fulfillment of Isaiah's prophecy. "Every valley shall be exalted and every mountain and hill shall be brought low and the crooked shall be made straight, and the rough ways shall be made smooth and all flesh shall see the salvation of God."

With the war of 1861-65, it was the repeating of God's message to Pharaoh, which said, "Thus saith the Lord God, let my people go." There were no arms to stop the conquest of Rome, nor the final victory of the Union forces, for God was with them. "They stood at Armageddon and battled for the

Lord." And the Lord discomforted Sisera and all his chariots and all his hosts with the edge of the sword before Barak, so that Sisera lighted down off his chariot and fled away on feet." Judges 4:15

What then is the logical cause of the war? European arrogance over the dark skin races of the world has been a long reign of exploitation. They have used every race not white as slaves in some manner in the name of civilization, and taken away their lands and compelled them to dig their own silver and gold and diamonds. They made them make their products and load European ships with them—thus, pouring their wealth into European treasuries. Those who failed to do as much as these great tyrants expected or desired were maimed or imprisoned, or even killed. This reign of cheating and cruelty has been going on for hundreds of years.

WATCH THE SIGNS OF THE TIME

China's eyes are coming open and she has hundreds of millions of subjects. Japan has already taken her place in the arena of nations and refused to be called white. India is fast awakening, she, too, has hundreds of millions of people. A little piece of leaven has been planted in Africa, the Republic of Liberia, to yet spread and leaven the whole lump of the teeming millions of black men. There are yet some American Indians and dark skin races in

South America, and the Isles of the sea, and Christianity and education will of natural consequence be carried to them more and more each day. The races of color, the giants who have been sleeping for centuries, will soon awaken and join hearts and hands with God's leaders for the spiritual redemption of the world when justice shall reign and then shall peace flow like a river from ocean to ocean.

Let the dark skin races draw nearer and nearer to God and stand still and see His hand turn the swords of the gods of the earth upon themselves. "And they stood still every man in his place around the camp, and the Lord set every man's sword against his fellow, even throughout all the host." Judge 7:21-22.

The dark skin races have, as a rule, been free from burdens and responsibilities for centuries with no strain upon their brains, nor profligacy to weaken their bodies, therefore, they are sound in body, and like a child, fresh in mind. While on the other hand, the white race from long years of thinking with all accesses and characteristics of civilization are like the Romans, growing weak and nervous and irritable and quick to spill blood. Many of their pulpits, exhortations, and the Hague peace temples are becoming a "sounding brass and a thinkling symbol" and they are destroying more of themselves than any outside force at this time is able to do and thus making themselves weaker and fewer for the great day of reckoning.

They have killed other races and retribution came and the hands which spilled so much blood were turned upon themselves and the living were unable to bury the dead. They killed in the name of civilization and that same civilization went through Belgium pillaging and laying waste and tumbling down her magnificent churches and leaving her beautiful walls, her science halls and art museums levelled with the ground. That same civilization has burnt homes and slaughtered old men, women and children.

March with her through northern France and Galicia and witness her wake of ruin. Fly with her in the mid air and see her drop bombs upon the sick and dying, in hospitals and residences of non-combatants. Go with her under the sea and see her rush hundreds of inocent human beings without a moments notice into eternity.

This is indeed a reflexive civilization, it kills men, so it says, to tame them, and then kills itself to recompense for its wrongs. "Whom the gods destroy, they first make mad."

A GOOD REQUEST

The president. governor and mayor asked us to make Oct 4, 1914, a day of prayer and exhortation for peace. A good request indeed, and God grant that every voice that cried to Him for universal peace desired, was heard. But no peace can be lasting and firm until the hearts of men are changed

from wickedness to righteousness, from selfishness to benevolence and the strong cease to oppress the weak. No peace will be permanent until the rights of all men, no matter how humble, are respected and the mandate of God. "Thou shalt love thy neighbor as thyself" is fulfilled.

As long as greed and gain aid the desire to fleece the poor and deter them by force, men will go to war. Our present economic system is based on discrimination and is all wrong and nothing but right can bring peace. Jesus said, "Behold, I come not to bring peace but a sword upon the earth." Jesus alone can bring peace out of confusion, can calm the troubled sea, and still the boisterous winds. Thou only can touch the hearts of men with Thy spirit. Place thy banner of righteousness upon every fort, every battle field, upon every man-o-war, and every soldier and sailor's heart, who thunder forth death and destruction of their fellowmen. Let truth this day prevail; let pride and arrogance sicken and die, and let the beauty of the Lord shine forth as the noonday sun. Let the kingdoms of the earth become the Kingdom of the Lord, and then will (Is. 2:4-5) come to pass, which says, "And He shall judge many nations and they shall beat their swords into plowshares and their spears into pruning hooks. Nations shall not lift up swords against nations, neither shall they learn war any more."

"O, house of Jacob, come ye and let us walk in the light of the Lord."

CHAPTER XIV

THE BUSINESS IN THE CHURCH

This subject is of vital importance in running a church. When we see the great struggles many churches are having for existence and the muddles which unbusinesslike transactions are constantly bringing upon them, it is time to get to the bottom of things and see where the fault lies, whether in the people or in the lax business methods of the pastor and his officials.

Have the people a natural desire for running their churches with a sorry mendicant method or have the pastors and their officials failed to put things before them in a plain, clear cut businesslike way? In fact, every Methodist denomination should have a financial system uniformly running through and through the connection.

Nothing can run itself. Everything must be systematically planned and guided, and through strict execution worked out to perfection.

In the Methodist Church there are several departments depending on one another for a successful whole.

We plan this little talk to mention the business side of each department of the church which we

style under these captions: The Spiritual Church, The Temporal Church and the Social Church.

SPIRITUAL CHURCH

The Spiritual Church was founded by Christ in His own blood, and its chief aim is to bring men back to God. All other things in the Church should be subservient to this sacred end.

Jesus came to earth to do business for His Father, and He did not idle away any of His time; every moment was used in planning, laying the foundation, bringing results as the superstructure of His everlasting Church was reared—He neglected no part of His work. One part was as important as another.

It is profitable business to preach the gospel of good health in the congregation, also to have lectures from doctors and dentists and trained nurses and domestic scientists to take part in platform services. The Church should also teach good citizenship. Jesus sent Peter down to the sea to get a penny out of the fish's mouth to pay their taxes. Thus the spiritual Church stands for health, love, obedience, law and order.

Throughout Jesus' life from the manger to the cross, every act was a business act, so that the apostles and fathers who immediately followed Him like their Lord were also strict business men. Real effective progess was made in the Church

when the apostles divided the work into districts, that there would be no confusion as to jurisdiction. Peter went to Asia Minor; Paul to the Gentiles; John to the general church. They believed that anybody's business was nobody's business, but that some one should be responsible for some special duty entirely devolved on him. Each person in the early Church knew his place, what he had to do in it, that is why the church was strong and progressed and grew despite the combined powers of the pagan and Jewish world against it.

Every step made for the church was thrown on the trestle board before it was made. The plights and plunderings, sufferings and martyrdom of the saints were all calculated to rear this spiritual heritage, despite the times when an apathy fell upon her, and selfish designers neglected the King's business, no matter when these dormant listless torpers pervaded God always had a Moses who awoke her from her hibernation to revivals and saving souls.

BACK-BONE IN THE MINISTRY

The pastor and his officers are God's business men in the spiritual church. It was a great advantage to have the spiritual work done in a business-like way, never putting the temporal work before the spiritual. The spiritual work will give life

and success to all the rest. We give an instance. At a Church we pastored, debtors were crowding upon us. We had just gone to the charge; the people were dunned and discouraged—and even threats of sheriff seizure had come to them. The officers were on their tiptoes to hear what plans the new pastor had to raise some money to meet the immediate necessities, when to their surprise and disgust, he announced from his pulpit on Sunday, "I believe in God and His protection. I believe what Jesus said, 'Seek ye first the kingdom of heaven, and all things will be added unto you.' We are going to have one week of prayer preparatory to a revival meeting in this Church, beginning immediately after the first Sunday in February." We wish you could have heard the serious objections from the trustees and their sympathizers; it took only divine backing to stand the storm of protest which followed. We told the stewards what we had planned and more than half of them agreed with the trustees that a rally at that time was more important than a revival. As Paul said, "None of these things moved me." We proceeded with the spiritual plans which the Lord wonderfully blessed and three hundred souls were added to the church. While the meeting was going on we called the men together on a Monday evening and asked them to loan sufficient money to meet the pressing needs—so anxious were they that the splendid spiritual meeting not be stopped that one brother

and friend—God rest his ashes (F. J. Acosta)—placed $1000 in our hands for the church to be used as long as we needed it; another broad-hearted brother—also lamented (J. M. Glass) loaned $500 to be returned whenever we could pay. Lots of other loans from $18.00 to $250.00 were made. All who could not loan (and we took nothing below $15.00) were permitted to give this emergency fund. Many gave $5.00 and $10.00. However, we raised over $4500 on one Monday night. Thus the meeting went on and we had money too. After the meeting was over we put on a rally and raised sufficient, and over, to pay all who had loaned us, we never stopped rallying until thousands of dollars were raised. Our church was completed and all mortgages were paid as well as floating debts.

Keep the Spirit in the church, money will come. We pastored another church where the officers objected to us running revival on Saturday, saying it would interfere with their business, many of them being merchants. We told them that we were going to carry on our meeting if no one but the pastor, his wife and the sexton attended. They took us at our word and Saturday night no one was in the church but wife and I. The sexton lighted the church and left. She and I sang and prayed and just when we were going to take our text, and preach for the edification of ourselves, determining we would not be outdone, since the devil did not close up for us on Sunday, just here a young married

woman came in and sat by my wife. She was unconverted. We preached from the text, "What think ye of Christ?" She was happily converted as we sang, "Come into my heart, Lord Jesus." She was a real Methodist, and testified so loudly for the Lord that the church was crowded with people in a short time. From that effort of standing up for the spiritual side of the church more than one hundred and seventy-five souls were brought to Christ. We had no more trouble in that charge to do spiritual things over those temporal. The Church and parsonage were renovated and all debts paid and some breaking general days for benevolence were observed.

Another instance for standing up for the spiritual church occurred this way: A sinner died who was never a member of the church, but would curse churches and church people, preachers not excepted. He died a drastic death, being killed by electricity. Because he was a member of a secret society they wanted him brought into the church and a big display made over him. We objected and some of the officers and members thought us horrible to refuse to let a man like Mr. A's body be brought into the church. They decided not to pay the pastor's salary, it being the first Sunday, pastor's day. The pastor said, "If you desire, I will go down to the undertaker's parlor and funeralize his body for you, but he shall not come into this church." They yielded and the pastor went to the undertaker's

parlor and did his duty. He held his morning's services which were slimly attended, but at night the church was packed to hear the great fall off of salary threatened all day long because he did not allow the great Mr. A's body in the church. Here is what really happened. A band of sinners got together, raised more money for the pastor that first Sunday than he ever received from that charge during his pastorate there of three years. The amusing thing about it was when the Christians saw what the sinners had done, they, too, gave more liberally than ever before.

God has all the money; it was here when we came; it will be here when we are gone. Backbone in the ministry is one of God's gifts. Cowardice, fearing they will cut off your bread, unfits any man to do business for God. The constitution of the spiritual church was written in heaven and handed down to Moses from Mt. Sinai and was ratified and sealed by Jesus Christ on Mt. Calvary where He perfected His wonderful plan of salvation. The pastor and his stewards are God's business men in the spiritual church.

It is a great advantage to run the spiritual church in a businesslike way. For instance, no Methodist Church, no matter how large or small, should neglect to hold official board.

OFFICIAL BOARD

The official board is not what some think it is. It is not the place for wrangles and venting of old spite and petty jealousies. It is not the place to try anybody, it is the place where exhorters and local preachers can exercise their gifts and graces by opening the same with religious worship each week. It is the place where the class leaders report the condition of their classes, as to who is sick and needs the attention of the pastor; who is walking disorderly and will not be reproved; who has left the society with or without certificate; what has been collected by the class leaders for the support of the pastor, presiding elder, the sick and poor. Here the leaders pay same over to the stewards, one of whom is secretary of the official board. If the board does not have an hour to open and one to close, much valuable time will be lost. In winter 7:30 to 9:30 P. M.; in summer 8:00 to 10:00 P. M. are appropriate hours. With good executive ability on behalf of the pastor, who is chairman, all business can be done in these two hours—if not, the board should adjourn anyhow. As all experienced pastors know if one sticks to the questions and answers per discipline, there is scarcely anything left over from one board meeting to another. Maybe when you first begin to do real business, they would

either fall in line with your plans or drop out of the board.

We know a pastor who held official board meeting in a church which had fifty-two classes in forty-five minutes and afterwards held small institutes each week to enlighten the brethren intellectually. They read short papers on current and religious topics and had open discussions on them to the edification of all. This method drew crowds not members of the board to be entertained and the class meeting became equally as important and large. Quarrels were things of the past. A love feast prevailed at all meetings.

It is also a good thing to have some system classifying the local days of church. You will find that your service will be of more value by so doing. In Methodism the General Church tells of the several days it wishes observed which no one has the right to change; anyone who does so is a lawbreaker. The days not specified by the general or annual conference may be used at the discretion of the pastor and his officials to facilitate the work of their church.

A FEW RULES

Have a local children's day one Sunday in each month, when you preach to the children and baptize all infants. The congregation will look for this and prepare their children to that end. Do not

baptize any child at the church until then; if the child is sick baptize it at home. A busy pastor can save himself and his stewardesses much annoyance in this way from those who bring their children to be baptized without notice, often when you are about to sing doxology.

Don't forget to speak to the Christian Endeavor the Sunday afternoon that you spoke to the Sunday School in the morning. Too little attention is paid to our children and youth by the pastors and officials.

Begin your service on time and end in the same manner, so that those who attend services will know when to come and when they will be dismissed. This has been one of the things which has killed night services in so many churches. Good manners do not permit some people to leave services before closing, so rather than appear rude they stay away when they know they are to be kept late.

BUSINESS IN THE MID-WEEK MEETINGS

Don't depart from Methodism. Let one of the leaders with a local preacher open the class meeting each week, until each one has had the opportunity to serve. It was lay spiritual fire which helped to set Methodism into a flame. But make a rule and see to it that all obey it, that the hymns, Scripture lesson with short comment, all must be done in a half hour. If the brother attempts to take longer,

he should be stopped that the rest of the meeting may go on and end on time.

In coming to the communion table, all should come up on one side of the church and go down on the other side. No wild unsystematic rush should be tolerated, but order and symmetry should characterize the sacred celebration of the suffering and death of our Lord Jesus Christ.

Really, there should be no Sunday funerals at the church. They ruin the Lord's day and stop the worshippers who when the funeral is over are too tired to attend other services. If, however, you do have Sunday funerals never have any in the morning. Let them occur between the hours of 1:00 to 4:00 P. M. The man or woman who lived a Christian life does not need to encroach on the Lord's Day services to draw a crowd to his or her funeral. Real business will sometimes make you say, yes or no—the Lord help the minister and his officers who have no moral courage. The pastor and his stewards are the spiritual fathers of the church. All inside the altar rail is their territory. The steward is to the pastor what the pastor is to the presiding elder and what the presiding elder is to the Bishop; each in his sphere is a kind of body guard to his superior and is indispensable to the success of the Methodist Church. A steward should be consecrated to his work as the ears and the eyes of the pastor in the congregation.

Any steward who is not in harmony with the

spiritual plans of the pastor, should get out of his cabinet. If he fights Godly plans for the advancement of the Church and will not resign, he should be left out of the pastor's nominations at the proper time if he can be borne until then. On the other hand, the pastor should remember that these men are his advisors and have a perfect right to advise in the meeting of the stewards' board. Every sensible pastor will listen to what the stewards say even if he over-rules the board on some of the issues, which he has the perfect right to do. The stewardesses are the creatures of the pastor and his stewards; they are members of the official board and quarterly conference—sacred indeed are their duties—attending around the communion table and assisting the stewards rendering service to the pastor as he administers the Lord's Supper and baptism.

There is a tendency among some of the brethren to have from two to four stewardess boards in the Methodist Church, which is all wrong, there can be but one such board, numbering three, five, seven or nine, not more than nine women. There may be an assistant stewardess board. But remember, only one board can function at a time, per discipline.

Deaconesses are twelve consecrated women and only the women who are set aside for the office by the bishop of the diocese. They are like the Dorcas of old, to feed the hungry, clothe the naked and comfort the poor and distressed in their communi-

ties. They are members of the quarterly conference. These women if active, are also a splendid business asset to the church, for when a kind act is done for an unfortunate person, and he recovers and gets upon his feet, he remembers the bridge over which he crossed and often large sums have been given these women to build and maintain Deaconess Homes and aid others through such persons.

Missionary ladies when active are also great helps to the church. They should report every quarterly conference what they have collected for missions. These kind of missionary women are useful to the church.

A worthy local preacher who wishes to enter the ministry is always on hand to be used by the pastor. He never tries to be pastor and run things or pouts if his will is brooked, but all local preachers, regardless of their rank, know their business is to assist the pastor, not boss or lead him. The pastor is to take charge of the members of his church, preachers not excluded.

The pastor is the official head of the choir; no body shall be put in or taken out without his consent (per discipline). No person who is unconverted should sing in the choir. Socrates says, "One must feel what he says to make others feel it."

There is a minister not far removed from this writing who preached at a Metropolitan Church on one Sunday morning, and all said the services

were full of the Spirit, but upon opening the doors of the church, the pastor asked the chorister to designate some one to lead the song, "I dreamed of the great judgment day," all joined in the chorus. The effort to get any one to join the church was a complete failure. No sooner than the services were over the pastor's wife said to him, "Why did you kill that beautiful altar service by allowing that rank sinner to sing to sinners?" My Lord, how true. Why should one who needs to be sung to herself, be allowed to sing to sinners? The pastor explained to his wife that he did not know that an unconverted person was going to sing. Maybe not, but what was she doing in the spiritual choir, where only awakened persons should be? Don't have unconverted singers in your choir. The minister who preached for this brother disbanded a large choir and made it over, in order to get two unconverted persons out of it. When the chorister objected he was dismissed. It was the salvation of the choir and new life to the church.

BUSINESS IN THE SOCIAL CHURCH

The minister and the officials must put some business into the social side of their church. In these times of vast allurements as the theatres, moving pictures and dancing halls, and what not, to entice the young people, if something is not done to offset these influences, the church cannot hope to hold

them. Notwithstanding, you may stand up in your pulpit and decry these things in the strongest language, yet, many people will leave you if you don't have something to offset these antagonistic influences. Divide your church up into as many clubs as you have members, that is, do not allow any one to be idle in the church. See to it that each club is regularly organized.

We organized clubs in a church we once pastored, excepting deaconess and stewardess boards which met once a month, all other clubs met once a week. Such clubs as the Lady Ushers, Pulpit Aid, Auxiliaries, 1, 2, 3 and 4, Christian Endeavor League Board, Sunday School Board, all held social functions from house to house, when literary and musical programs were rendered and repasts served. Wherever the meeting was held, that member was the hostess. So spiritually good were those meetings that several persons were converted upon their attendance, while they kept the young people of the church from many evils. In a rally these boards laid on the table in one effort $1938.76; thus a social effort was here turned into business for both the temporal and spiritual church. The minister and his officers who never find time to give to this important branch of the church work, will find his lack of zeal bad business.

BUSINESS IN THE TEMPORAL CHURCH

God gave man three forms of government, viz: the monarchial, oligarchial and democratic forms. Hence, our several church polities, each specifying its modes of running the different denominations and civil governments. Every country places its requirements upon its citizens, and no foreigner can be naturalized and receive the protection of the flag and be given the rights and privileges as those to the manor born, without first their taking the oath of allegiance and subscribing to the laws and promising to defend the flag of his adopted country. None of the secret or benevolent societies will allow one to receive benefits without conforming to the rules and regulations governing them. It is the business of the emperor, king or president, to see that all comply with these requirements. After conversion and our confession to Almighty God, we enter the spiritual church, and then we promise to be cheerfully governed by the discipline. Thus we come into the temporal church.

The pastor and the trustees are the fathers of the temporal church and should make quarterly reports to the people of the collections and expenditures of their funds. They should outline the work to be done at the beginning of the year. Every business man knows whom he owes and who owes him; so should the church know who owes it and whom it owes.

Remember there is a difference between duty and benevolence or between paying dues and charity. What you give to education, missions, the sick and the poor is benevolence. You have not given a cent when you pay your dues. There should be kept an individual record of each member of the church, giving him a financial statement on which is printed all dues for the stewards indicated above—besides which there shall be a leader's report blank in duplicate, stating all monies here received from the members each week for any cause of the church which is signed by the leader, read before the body, and a copy turned over to the secretary of the steward board The trustees should lift all of their assessments by envelopes, with space for name of the donor, which results should also be recorded by the secretary of their department. In this way, you can easily see what every member owes the church for any cause whatever, so that at each quarter, just before the presiding elder comes, you should send out statements to all delinquents asking them to pay up and begin the new quarter afresh. Don't destroy the legal boards made by the general church. The steward and the trustees board have different functions and each should operate in its own sphere without being hindered by the other. Run the church on a business basis as a good business man runs his private affairs. If the pastor and his officers will take the lead the members will follow them. When

you do real business you prove to the church who loves her. An open book business is the only honest plan. The old expression. "This is trustees and stewards business, you have nothing to do with it" will hinder you. Wherever a man puts his money it is his business to know how it is spent. Let the people know what you are doing with their money and they will put it where you can get it when you need it; otherwise the doors of generosity will be closed against you in the most needy time. The pastor should get around him the best informed officials he can gather in his church.

For the Lord's sake don't use the men who are unfitted for the work just because they will say yes to everything you say—it is poor business. It is good to have an honest difference of opinion upon any vital issue.

The ministry has always had in its ranks some of the strongest men of all ages, artisans and geniuses of every handicraft, who like the apostles left all to follow the lowly Lamb. Talk is cheap—theories are fanciful, but shams will not do. No matter what your field of labor only real practical success is what the world wants and will have. One of the greatest helps to the success of any pastor is to get and keep the confidence of the congregation.

To do this, brother pastor, don't handle the people's money other than that the stewards pay to you for salary, but see to it that every cent is

spent rightfully. Don't try to run the church alone, let the officers help you. The laymembers are glad to aid the pastor who will give them the chance. The pastor who thinks he can run the church alone, will find that he will run it in the ground.

The business pastor will not only preach the gospel and administer to the sick and bury the dead, but he will take absolute charge of his church. He will direct, per his discipline, a central government in his church and in it have men and women of value to himself and the people they represent. They must be all around business men and women—social peers and spiritual lights for the congregation and communities. In this age of the material graft and worldly gain the business pastor and his officers help to save many weak persons from pitfalls and disgrace. Because business is the true record of the doings of the church generally, but more particularly that of the temporal affairs of the church, so handle the affairs of the church that all may know what comes in and what goes out.

Be square with your people, hide nothing from them, regarding their money; pay out nothing without a voucher, which means wherever it is practical have a bank account in the church's name and draw the funds by check.

You doubtless notice through this little business talk that the strain was on the square deal, each to his fellow; no flim-flam business will profit; in

the long run, only honest dealing will count. If tricks and schemes would prosper, they should have no place in the church or its affairs. If you cannot go to the church for a square deal, then, please tell me where to find it. ,

We have written on business in the church from personal experience. This chapter may be called a short discourse in pastoral theology. Whatever it may be called, the writer had but one aim, that is, that there should be real business in God's Church.

CHAPTER XV.

THE LORD HEALS BACKSLIDING

GOD HAS HIS OWN WAY TO DEAL WITH HIS CREATURES

"Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart, also, will I give you and a new spirit will I put within you, I will take away the stony heart out of your flesh and I will give you a heart of flesh, and I will put my spirit in you and cause you to walk in my statutes and ye shall keep my judgments and do them." Eze. 36:25-27.

In the year 587, B. C., the Jews were in Babylonian captivity. Several years before this, they were in dreadful afflictions, because of their sins and disobedience to God. Now we find them scattered all over the Assyrian Empire, where they hung their harps on the willow trees by the rivers, Chebar and Euphrates, drooped in sackcoth and ashes mourning their calamity.

God has his own way to deal with His creatures, meting out justice and mercy, reward and punishment to them according to their works. To the good He gives peace of conscience and constant

protection, long life and happiness, whether an individual, city or state, the results are just the same; to the profligates who spurn His will and protection and withdraw themselves from Him, whether the individual, the city or state, He often sends upon them a large fire, an earthquake, famine, pestilence, violent epidemic, or even the sword to purge them and bring them back to their senses, or utterly destroy them. If we change the figure and carry the physical into the spiritual realm by metonymy the person stands for the individual, the city stands for the class, the congregation for the state and the nation for the denomination in Methodism.

The wicked, unconcerned individual seals his own doom daily, whether he is in or out of the Church. Such a class in the Church dwindles away because the spiritual fire, conscience and duty, in a live congregation, soon consumes it. If the Church itself has no God in it, it will only stumble clumsily along and eventually pine away and die. If the denomination fails to perform its duty and betrays its trust to God, God in turn will bring many evils upon it and even permit devils to creep into it, that it may be either cleansed through inward conflicts or its continual abuses will sound the knell of its final ruin. Let us hold Methodism sacred. The Israelites were God's favorite people. He took special pleasure in supplying them with their every need. When He planted them in Palestine He

intended that they should pitch there a true, religious tent. In that tent He desired them to light a candle and keep it burning so that the nations of the globe might see the way to Zion's Hill and go up there to dwell in the light of the Lord where the sceptre was to remain in Judah's hand until Shiloh came. But Israel sinned first as individuals, and then, as a nation, and their sins wrought havoc and the tent was tumbled down and the light extinguished and they remained in darkness from the prophet Malachi (397 B. C.) to John the Baptist, (27 A. D.) who came crying, "Repent ye for the kingdom of heaven is at hand." There was no voice from God for 424 years.

DANGER AHEAD

God intended the Jews to be a nation whose throne would be in heaven, but they went opposite and yearned to be like the heathen about them, with kings, horses and chariots, and these soon gave them desire to make idols and serve strange gods. It was the thing which made the Lord angry and provoked Him to swift and relentless judgment against Israel. They served Him when they were in trouble but as soon as their afflictions were passed and prosperity returned they forsook their first love and went after strange gods who had done nothing for them, and could do nothing but lead them to destruction.

To tell the whole truth in a few words, no wicked

family, Church or state can stand long in the sight of God. The Israelites became ungrateful despite all God did for them, and He did more for them than for any other people up to their establishment. Let the Methodists watch this point of Israel's life and see to it that their stumbling block is not theirs also.

We need not go through their whole history. The Lord planted them as a little vine in Canaan and nourished and guarded them through all their dangers even from Egyptian bondage to the glory of the grandeur of Solomon's vast dominion where peace and prosperity reigned from Dan to Bethsheba. Remember that all of these blessings did not come to them for what they had done for the Lord. The Lord is independent, He owns the universe, none of His creatures can add anything to His honor nor take anything from it. He is separate and apart from all His creatures and what He does for them, He does because He loves the works of His hands and not by any force or compulsion whatever. The prophets' hearts and souls are here poured out to God in this passage of Scripture for His gracious to an ungrateful people.

TROUBLE OFTEN BRINGS REPENTANCE

The children of Israel had sinned and were punished by the Lord in various ways—they had often been stricken with famine. Let us draw a little picture of an eastern famine. These seasons are

ushered in by a long drought; the rain which furnishes drink to men and beasts and waters the crops is stayed, not even the midnight dew comes to kiss the thirsty scorched earth and withered trees. On goes this cruel slayer of all sentient beings and vegetation.

Look! see the frogs leaving their dry ponds to perish, and the fish dying and stinking all around in the dried up rivers and lake beds; the birds flying in the search of water and dropping in their weakness and dying and helping to increase the already overbearing stench. See, the cattle upon a thousand dry hills, no shade trees, no water, no green herbs, their tongues hanging out. Listen to their pitiful bellowing as they sink under the burning sun and die. These are terrible times, there is no oil in the cruse, no corn in the crib, no wine in the cellar; men are leaving their homes to seek a land where the windows of heaven are still open and health and life are still secured. But thousands die on the way before they reach their goal and He spreads the length and breadth of the famine to accomplish His purpose of destruction.

Often when trouble came upon the people they repented and begged God's forgiveness and His bowels of compassion melted and He sprang to their relief so often that they began to mock Him. For as soon as their pitiful cries were heard and prosperity returned, they forgot all the wonder He had wrought for them and idolatry took the

place of true worship and pride and indifference that of meekness and zealousness.

Mark this: As long as the Israelites lived true to God, no people stood before them, but instead all nations feared and respected them. But the moment sin became their national weakness, the most insignificent people arose against them and prevailed, while the mighty nations as Babylon lay waste, and pillaged the sacred things of their land and spoiled the temple and carried away the proud daughters of Israel into captivity and defilement. At this period the Israelites were not at home, but in Babylon under hard taskmasters and from the presence of God. All over Babylon their cries were heard, this now distracted people prayed for mercy, but they were answered with hardships and abuse. They were now at the lowest water mark with no human relief available, with the anger of the Lord kindled against them. Some of them were even strangers to God, unable to speak their mother's tongue; the ancient worship their fathers used was forgotten.

Apostacy had visited them and afflictions one after another, until captivity here seemed to seal their doom and thorough ruin. Those whose ways and gods the Lord's people had envied and never rested until they had become like them are now their masters and laugh at their calamity, saying, aha, aha! We decoyed you and pulled you out of your rock of defense from the God of your security

and caused you to forsake Him and now your land is spoiled and yourselves in bondage.

In like manner, this will happen to the Methodists when we change our mission to the world. As long as Methodism lives in her own house, there need be no fear for her perpetuity. "God of our fathers, be with us yet, Lest we forget, lest we forget."

Don't envy the wicked, don't try to be like them, never bow your knees to them; stand strong for it is the chief traits of the unrighteous to trap you that they may do their evil deeds with none to condemn them. The enemy has many agents in human forms and are in every walk of life. They present all kinds of inducements, failing this way, they manufacture malicious and ruinous slander to blind the eyes of the world to their sinful deeds, while placing their guilt upon some innocent person saying, there are no good people, but all like themselves, bad.

No, no, do not let them decoy you, let them say what they will, you live in the light of the gospel, you strive to imitate your Saviour's examples. Tell them there are not enough of Satan's agents on earth to stop your onward move, despite all, you are going to serve Jesus.

But foolish man, what benefits would you derive if you trap and drag in to your net the whole world? Your being the instrument that wrought others' damnation would only make hell hotter for you. As the Christian will add stars to his

crown for bringing souls to Christ, so will the wicked add plagues to their misery in leading others to Satan.

After every other human effort had failed, the people realized that no other arm than God's was able to save them. So all over Babylon, whither the Lord had scattered them, they asked God to remember Abraham, Isaac and Jacob once more and lift from their lips the gall of bitterness.

A PRIVILEGE TO BE A CHILD OF GOD

It is a good thing to be a child of God and to know Him as a sin forgiving sympathetic Lord, who will hear the prayer of His repenting children. See to it that you have been converted and know God as your father. Don't be as the man who entered the marriage supper, without having on the wedding garment.

God hears the driver's whip, He sees the stripes he inflicts: He hears the cries of the innocent, mingled with the guilty repentant rebels, therefore, He concludes to try them once more for David's sake, so He warms up the soul of Ezekiel, and tells him of the gracious deliverance of Israel, He is soon to bring to pass. Cease your mourning, I have heard you, I will sprinkle you with clean water and reconsecrate you as a holy people with an invincible God.

Notice, God uses the mode of sprinkling here while He goes on to show that the other deeds

which must follow are the ones where the true efficiency or the seat of right motives and true Christianity lie. Water then, no matter how applied, whether sprinkled, dipped, poured or immersed, is an outside sign of an inside cleansing. Bear in mind, too, that the water does not do the work of regeneration, nor is it done until God takes out the heart of stone in us and gives us instead, a heart of flesh, for the heart is the council chamber of the whole man. As fast as our brains conceive the thought which flashes through our mind, it is conveyed to the heart where it is either dismissed or harbored to the good or evil of our future life.

God, therefore, puts a new heart into the confessed, sprinkled, washed sinner and removes his old heart stone. A fleshy heart makes you love God's Church and His cause and your sisters and brothers. To this God tells the prophets, He will add a right spirit.

The world has all kinds of spirits in it. Still, there is but one right spirit, and that is the Spirit of Jesus Christ. That is the trouble with the Church today, there are too many spirits in it. The outside enemies are not half as perilous to the Church's progress as the hypocrites in her midst.

Does it require your life today to say you are a Christian; are there any courts of inquisition constantly seeking out our places of worship, that we may be led away to bias judges, who have ever list-

ening ears repugnant to the word 'Christianity' who stand ready to condemn us and cast us to the wild beasts and flames? Are we any longer compelled to go away down in the bowels of the earth, like the early Christians who went into the catacombs of Rome, or in some deserted places on the mountains to own the Saviour? No, thank God, no, but now, in the deep valleys, on the high hills, upon the sea, to the ends of the earth, the strains of Jesus, the Name high over all, is heard and there are none to say, nay. Has the infidel's propaganda today any more bearing upon the peoples' minds, or the skeptics doubts, with any more complacency heard to the injury of our Saviour's cause in the land, than the former time? Have the philosophers any charm for the students, or their science any arguments which have been refuted by equally as learned heralds of the cross to the satisfaction of all? Where, then, are the dangers of the outside enemies' stumbling block to the Church? Why, then, do the fastidious waste any more of their precious time discussing old dead issues long ago established as truisms?

Rather, let us, both pulpits and pews, turn our attention to one of our Saviour's main texts, viz: Physicians, heal thyself, and then tell others of their infirmities." Truly, friends, we have to a great extent, as the Methodist Church, moved away from the old time customs and usages; when men used to be sorry for their sins and demonstrated it

in tears and confessed Christ before they were taken into the Church.

The Church has more to fear from devils who have crept into her folds than from any outside power of Satan. While the ministers and people are busy contenting themselves with beautiful cathedrals, high social sway, and large rallies, the gay city life, with its temptations and seductions are luring our strong youth from the rural districts and from under our very noses, our homes and Sunday schools and leading them to ruin.

The Church needed defenders in the early days of Methodism and the fathers stood up for her. She needs them worse today to fight traitors who have gotten into the ranks. Will you stand up? This rule that suggests these remarks gives us the blessed assurance that Jesus will help us as God helped Israel to become cleaner and better each day. Through prayer and faith we can break down every idol in our hearts and draw nearer to the perfection of His love.

May God inspire us as Methodists to still believe in the heartfelt religion which will change every stony desire to that of flesh and spirit and life.

CHAPTER XVI.

SOLILOQUIES ON BAPTISM AND THE ATONMENT

TENDENCY OF HUMAN NATURE TO EXALT THE SIGN ABOVE THE THING SIGNIFIED

"For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words—lest the cross of Christ be made of non-effect." I Cor. 1:17.

The apostle Paul who wrote these words was eminently a man of one subject and that was Christ, in His person, works, and office—this he proved by preaching the gospel directly after his conversion, and throughout his life, Christ was his theme at Jerusalem and Antioch—in the synagogues and in the jail at Athens and at Rome, to the sages and to the princes, to the philosophers and theologians, as well as to the strict Jews and the unlearned Gentiles. He devoted His chief thoughts to the life and works of his Saviour to learn more and more of Him, that as an apostle commissioned to preach to a lost world, he would make the law of Jesus and His cross the greatest theme in his life. Paul wanted his converts to receive the baptism of the Holy Ghost and to know that their sins were washed away by the blood of

Christ; of so little value was baptism to him that he hardly knew whom he had baptized. He thought it was his business to preach the glad tidings of peace and reconciliation to God through Christ which he said was the sum and substance of the whole matter. Christ's crucifixion, the foundation of the hope and the salvation of all believers regardless to their creed or Church polity. The Jews desired signs and wonders, seasons, feasts and fasts. All religious forms and ceremonies, which they thought worship more than a lowly contribute heart.

The tendency of human nature is to exalt the sign above the thing signified. Many who have adopted the literal cross as an emblem of the suffering Christ, are ignorant of the real Christ.

SALVATION NOT IN WATER, BUT IN THE BLOOD OF CHRIST

The real salvation of the race lies not in the waters of baptism but in the blood of Christ. Some think to be baptized is to be regenerated, but God is a Spirit and he who comes to Him must come in spirit and truth. So that the essential thing with Him is to receive the baptismal fire and works among our fellowmen. When Christ said on the cross, "It is finished", He meant the full measure of His words—He meant that the atonement was completed, that nothing could be added to the cross

when we try to add to it, we cover and belittle its grandeur and power.

Christ sent me not to baptize, but to preach the gospel, to proclaim the best news the world has ever heard to bind up its broken heart, to loose the captives, and to carry light to those who sit in darkness. Preach Christ no matter what men say, preach as He Himself preached when He was with us on earth; let men make their creeds and form their modes of worship, but tell them, "Behold the Lamb of God, that taketh away the sins of the world." This news is so good that Christ, said, "Go ye into all the world and preach the gospel to every creature.". Do not wait for them to come to you, but go to them; go because the world needs you; go because I send you; go in my Spirit, go in my humility; go in my power and in my company, "for lo, I am with you always." Preach the gospel for it is your distinct office—preach it as I have taught you to preach it—preach it not as a gospel, but as the gospel of glad tidings, eminently more gladdening than all the tidings ever heard. Many people of today are disputing about creeds and mode of baptism, others are arguing whether Calvin or Aminius, whether Luther or Malanthan, whether the Protestant or the Roman Catholic Church is right—what Jesus requires is a clean heart and righteous living, no matter what your creed or theology, for all of these are supplementary modes of physical temperament and varied ac-

cording to the light these mortals have conceived. But Christ tells us to preach the gospel and not try to prove it, it will prove itself as sunshine proves itself. All heaven exalts us to preach it, and the earth anguishes to hear it. Let us stop arguing whose creed is right and turn that force so wasted on Satan and sin. Everybody knows what you are, and God help you if you are not something. A man without a creed is like a ship without a helm. While we are discussing modes of baptism and liturgy, our sons and daughters are dying out of Christ. Preach the gospel as salvation from sin, from sorrow and death. One of the worst backsets the gospel has had in heathen lands came from the different denominations contending that their creed was the only true creed and the only religion recogized by the Lord. Just think of a man living in darkness, bowing down to wood and stone, finding himself in the midst of several creeds and dogmas, such as we find surrounding us all, or each telling him this is right and condemning the others and still trying to teach the poor heathen that our God is one God, with one faith.

Listen, the trouble is not in that every man should not be persuaded by his own belief when it comes to church polity with the fundamental principles of Christianity, the essential thing is to know that you have been converted, if you have been converted and know that you have passed from death unto life, join any church you please

and be baptized in any mode you desire, water will not take you to heaven, you simply, through this sign, show the world what has been accomplished inside. Let your conscience be your judge and the deed is done. Preach the gospel to the rich and to the poor, let the learned and the unlearned catch its strain alike—tell them there is mercy, sing it, pray it, and then, wherever you find a man bound with sin, with one stroke of the gospel hammer he shall be free.

THE CROSS SYMBOLIZES THE WISDOM AND POWER OF GOD

Again the apostle in this text suggests that the cross preaching should be done in a certain way—lest is should be made of non-effect.

The cross symbolizes the wisdom and power of God and the atonement of Jesus Christ, and these may be made of non-effect by rhetorical wisdom of the world. The Corinthians thought themselves a literary people—they had been inclined to discount the teaching of Paul because he did not use fine rhetoric, like some of the Grecian orators. They were thinking more about how they said things, than what was said, for they desired to hear the words which sounded wise measured by profane standards; but Paul avoided any such display he was afraid to present them a rhetorical bouquet, lest they would look at the faded flowers and not the everlasting cross. Words are not to

cover the cross, but to exhibit it. Therefore, what the Corinthians needed was not a golden dipper to drink from, but the water of life, regardless of the vessel conveying it to their mouths. Who doubts that Paul under the guidance of the Holy Spirit could have written a whole treatise on rhetoric and used such phrases therein that would have made the most fastidious Corinthian applaud, but he was showing the cross and it needed no display.

O, this cry for worldly wisdom. God has chosen the weak to confound the strong—when the Jewish priest and the Sanhedrin court had failed to give ease to guilty conscience, our Saviour took twelve unlearned fishermen and trained them for three years and then told them to tarry at Jerusalem until He sent them the Holy Spirit. And when the day of pentacost had come and they were in the upper chamber, God's first power house on earth, they received the Holy Ghost and they descended and went into the bloody streets of Jerusalem, and three thousand happy souls were converted and joined the church, which caused a fire of the gospel to kindle and burn from city to city, from country to country, joining in the cry of triumph, age followed ages of the awakening, marching to the mighty strain until its music resounded from pole to pole.

O, Greece, where is thy wisdom? Speak, Socrates! Speak, Plato! Speak all you divinities of science

and philosophy! Alas! the ministerial are no more! Thy laurels, O Athens, have long since crumbled and mingled with the dust, and the voice of thy fame is a fainting echo of the long past! But in every land over every wave, the cross of Christ is preached and kings and their thrones are forgotten in the lustre of the crucified One, for here the power of God is wrought and the wisdom of God is understood.

We admit that science has done much for the race, but all it brought to light came through the knowledge of God handed down to man. Hippech found longitude and latitude trying to measure the distance of the stars apart. Galileo found the pendulum of the clock investigating the movement of the sun. The rocks tell that God exists, but still all of these leave a veil between us and God. Only the Saviour and the preaching of the Word bring us face to face with our Maker. Then the man is wise who will leave off all of these things he knows and go to the cross and study there the plan of human redemption. Be what you may, astronomer, geologist, or philsopher, but you must yield place to the Christian student who comes to the cross with a contrite heart to learn from Christ that worldly wisdom will not suffice in the valley of the shadow of death. If wisdom of the world could have saved man, Christ would have written a treatise on science, when He stood on Mt. Olive and wept for the daughters of His people—but

science could not save souls, neither could chaste speech nor anything but the blood of Christ, told in the simplest language could do the work. The cross is God's apology for love and His criticism of sin. The cross is God's great battle ground and Christ His mighty captain of salvation. Can man by searching, find out God to perfection? The ages cry out, no! But the cross reaches God in His perfection.

O, wonderful love on Calvary's summit! See Him a spectacle for heaven and earth—I hear the inquiry, was He wounded before? And eternity answered, no. Another inquiry, where did He receive His wounds? Immensity replied, on earth, for no other orb has known the dripping of His precious blood. Still another voice, why was He wounded? And the earth responded, He was wounded for man's transgressions and by His stripes we are healed.

The cross may be rendered ineffectual by complaint, that it is lower that God. They paint Christ as the highest type of humanity and devotion and unselfishness, but this is only a half truth, and a half truth is more deceiving than a whole lie. It deceives the worshipper and covers the cross in its fullness and efficacy. Christ as He worked among men, was an example, but as He went to the cross, He was an atonement, for no man was able to bridge the great gulf between God and His creature man, none but Christ could do this work,

None but Christ could satisfy justice; heaven, hell and the earth were searched, but only Jesus the eternal son of God could go to Calvary's cross. Christ the only atonement for man able to change his sinful nature, therefore, man had to come to God through Christ."

If blazing stars and burning suns could have done the work of salvation, God would have used them. If fallen angels could have accomplished the mighty task, they would have been assigned to it. If sinless angels were more equal to the emergency, God would have delighted in trusting it in their hands and thereby save the apple of His eye, Jesus Christ. If God Himself, could have done the work there would have been no Calvary's blood summit in God's plan, none but Jesus could do the mightiest work of works.

What a criticism on sin when the only begotten Son of God was required to leave His throne of power and dominion to come to a sin cursed world to save rebellious man. Therefore the smallest sin can damn the greatest man.

Just think what a black world we are living in, despite the preaching and teaching of Enoch, Abraham, Isaac and Moses. Of all the prophets and judges of the Christ and His apostles; of all the saints and martyrs, sin is still more prevalent than righteousness. What would have been the scene of human history if these good men had not lived. If sin so blackened the world despite all of this, the picture

would have been indeed unfit to look upon, without these spots of light upon the pages of these dark records. By the cross God says sin is the worst enemy to both God and man.

WHERE WILL YOU GO TO SHOW ME THE EVILS OF SIN AND THE GOODNESS OF GOD

Where will you go to show me the evil of Sin? I will take you to a murderer's cell. I stop not there, but take you to a drunkard's grave. I stop not there, but take you to the cross and point you to my Saviour. I remember that He is God and man hanging on a tree, and I say how great must have been man's sins that none but God's son could atone for him.

Where will you go to show me the goodness of God? Some will carry me to their well-fitted homes and show me their splendid gardens and cattles and grown up children and say here is love of God—but I stop not there. I go to Calvary's cross and see my Saviour bleeding for my redemption and I say here is the greatest proof of God's love. Did Jesus ask why God had forsaken Him, it was justice driving that last nail, which must be done while Christ yet lived for death could not realize the meanings of these sublime words which meant so much to heaven and earth. It is finished —do you wonder that the sun veiled his face from the sixth to the ninth hour, when He who made the sun and kept it turning in its orbit was being

crucified—no wonder he drew aside to mourn. The love Christ exhibited on the cross can never be told in human language. Therefore, the cross shall be the theme in time and eternity. It has made labor sweet and the earth beautiful. Paul gloried in the cross, preached it, suffered for it and died defending it. The blood stained cross stands in the centre of all human history. Yes, all history converges on it, and all progress comes from it benign influence. It has changed cells of sin to places of joy—it stands behind the earth's greatest discoveries and inventions. It has changed the love feast chamber at Jerusalem to a palace as wide as the world. From the twelve have come millions. The world today is crowning the cross as the orb of light, all science and philosophy, all government and knowledge and progress are placing flowers at the base of the cross, still the great day of triumph of the cross on earth will come when denominational strife will cease and the one opinion of the cross and the Lamb will sing "All hail the power of Jesus' name."

Brethren, soon, very soon, every being in the universe will confess that Christ's blood was not shed in vain. But what is your relation to the cross? Is the bleeding Saviour your personal friend? Is the sweet song of redemption your song? Will the hallelujah chorus be your blissful share? Bring all your controversies and doubts and place them at the foot of the cross.

CHAPTER XVII

MUSING

JUST THINKING

Do you know it is a good thing to think, and that the best way to cause you to think is to read other peoples' thoughts? No one should read to be a plagiarist, but he reads that the thought he sees might flash through his mind, and like throwing water into the mouth of a pump which is sucked, and pumping it brings up the deeper water at the bottom of the well.

Every good thought which comes into one's mind and is nurtured and wrought out with the hands becomes an artificial personage and joins in the world's activities of things to make tangible materials and history and comfort the race.

Say what you will, a thought is a thing, initiated in the realms of the senses of a moral being but will die there if not allowed to be born and developed into usefulness. Thought conceived the gigantic suspension bridges which span our great rivers and cut the Panama Canal connecting the Atlantic and Pacific Oceans, saving ships thousands of miles travel around Cape Horn. Thought dug the tunnels under the great towering mountains and harnessed

the powers of the tremendous cataracts of the thundering falls to light cities and to bear burdens miles away. Thought lifted man from the caves he once crawled into, to the mansions into which he now dwells. Brawn is good to have, but it is nothing left alone but misdirected force. The diggers of the gold and silver, of the coal and iron, the separation of the precious metal from the dross are all directed by thought.

Ignorance spells so much inconvenience and poverty, while enlightenment with the right use of such powers, means at least, you have it in your hands to keep the wolf from the door. What I mean is this, ignorance and poverty can never cope with intelligence and means. If one thinks his thoughts will be about his children while he is able to make a few dollars and will lay aside some of his earnings for them that they may not be hampered in their training to become useful men and women. When one does not think, he lives only in the now —he has no past experience to spur him to future endeavors, nor does his mind cast any shadows before him to help prepare him for his inactive hours.

RELIGION

Then religions and the worn out codes of ethics and mythologies came to me. I thought of Brahmanism, the worshippers of the gods of nature, of Ra the sun god, of Zoroaster the fire god, of Confucius and Buddha and Lao-Tsze who blended

astrology and philosophy into the latest Confuciousism. One of these codes runs thus: "Learning undigested by thought is labor lost; thought unassisted by learning is perilous." I thought of Juggernaut, the celebrated god of the world of Shintoism. the religion of patriotism to the Mikado implicit obedience to him whom the Japanese claimed dropped from the heaven. Of Fetishism, the lowest form of idolatry. Fetishism and witchcraft go hand in hand; the Fetishes are supposed to keep away the witches, hence the dime around the ankle, the little black bag with several articles around the neck, the lucky stone or rabbit foot in the pocket are the relics of Fetishism. All of these strange creeds and idol gods passed before my view; as I thought I examined them and not even Judaism, with its monotheistic god measures up to the religion of the Lord Jesus Christ, which gives the highest expression of the soul, and lifts and cleans the body. To read His works and deeds and see the spirit He has left behind Him in good men and the Bible, It is thought so simple yet so profound, which produces such chaste diction in the language of the times, yet altogether classical and logical today. It is beautiful because it directs thought towards the highest Being. The nearer one gets to the infinite Almighty, the higher he thinks of the immortal, the sublime.

MUSIC

Music is the science of harmonious sounds which may be produced by the human voice or bells or pipes or strings. The Stabat Mater and the Creation and the celebrated oratorios were the divine intuition that illuminated the thoughts and rang in the ears of such great masters as Jocabine da Todi, Bach, Haden, Handel, Mozart, Beethoven and Mendelsohn and directed their finders as they were inspired to place the interpretations of their souls with dots upon lines and spaces which notated rythmic melody and dynamonics or height, depth and power of sounds. I was just thinking about the music of the bells, how their chimes have denoted both joy and sorrow. St. Peter at Rome joined in the festivities of the vatican and call the Catholic world to reverence and devotion. Notre Dame at Paris, where Gracia placed the bells in 1162 has rung many changes of the French nation. It was here Napoleon was crowned and baptized and crowned his son, King of Rome, while the bells chimed. In busy London, West Minister Abbey chimes every fifteen minutes to call the unthinking attention to the great dome pointing men to God amidst the mad commercial rush. Old St. Michael's Church bells at Charleston, S. C., called President George Washington to worship over a hundred years ago. It still chimes, "Ding, Dong bells," like Liberty Bell which was cracked telling the nation that the Declaration of Independence was signed

and the colonies had cut the rope between them and England, the mother country. I also thought about the bells which were worn on the skirts of the Jewish priests, how solemn they must have sounded as they officiated around the altars. I was thinking how serene the blast of the trumpets must have sounded in the ancient days when they called men to be crowned kings and priests and to rush into battle and inspired them to victory or defeat and death. Even in these times the bugle has a solemn sound as it blows taps to the last resting place of the soldier. Was there a clarinet player in your neighborhood as there was in mine, who sent out early Christmas morning the sweet notes from his instrument, "Holy Night?" which sounded heavenly and serene?

David's sweet harp which charmed kings and princes was reechoed in old Bull celebrated violin. The pipe organ is supposed to blend all the means of making music in one, to hear the great organ at Oberlin College, or at Wanamaker's store in Philadelphia, would cause you to believe the effort was not too far fetched. After all, music is the production of thought; blend all of the means of making music together, and hear a great hallelujah chorus accompanied by horns and bells and strings and the thought of God will burn the soul.

Then I thought of the old time Methodists, and in my mind's eye, pictured John and Charles Wesley, Francis Asbury, Richard Allen, Paul Quinn,

Daniel A. Payne and H. M. Turner, as they went from place to place singing the sweet old Methodist songs, and preaching the doctrine of saving grace, my soul is illuminated.

I wonder why today that we do not glory so much in Methodist hymns. Let us go back to Methodism. We have a ritual, we should use it. Every Methodist pulpit the world over, should have the Methodist services. After all we may say and do about it, we will not be able to make much improvement in any way on the order of services in the worship of Methodism. The old time class meeting and love feast songs that fired the heart of our fathers and mother will still fire ours. Let the welkin ring; let the people sing; lead them not away from the landmarks astray.

Back to Methodism—sing her songs—send up her extemporaneous prayers. I have just been thinking of the sweet inspirations that have flown into my heart from Methodist simplicity and serenity.

CHAPTER XVIII

PROOF OF THE RESURRECTION OF CHRIST

THE GREATEST EVENT IN HISTORY

"The Lord is risen indeed." Luke 24:34.

We gather every Easter morning to celebrate the resurrection of our Lord Jesus Christ. This is the greatest event the world has ever known. It was heralded by angels; foretold by prophets; poets sang its praises; the Jewish priests spoke of it in symbolical language for two thousand years; and heaven was waiting when it came to pass, to join in the hallelujah chorus. At the crucifixion three malefactors were put to death; but the one hung in the middle of them was the most mysterious personage ever clothed in mortal flesh. Crucifixion was the common mode of inflicting death upon those who committed civil or religious crimes worthy of death and Jesus was charged with blasphemy. Generally, such criminals were put to death and shortly forgotten, but not so with Jesus. He had been of too much use to all classes of people; had all thought He would break the Roman yoke and done so many marvelous deeds and complied so closely with the description of the Messiah, that set Israel free. But despite all His philosophical

speeches and the many precepts He gave by examples, He refused to be made King, while He submitted to insults, was arrested, abused and scourged, convicted of the most despicable crime and died the meanest death—these facts made Jesus a stumb ling block to the Jews, and foolishness to the Greeks. No wonder of such, for truly Jesus was a mysterious Being.

TRULY HE DID LIVE

For thirty-two years He had been going through the length and breadth of Palestine, doing one surprising thing after another. He was the centre of all human thoughts from the manger to the cross. The last week He was on earth, He left us enough to save us, if all of the other part of His life was left unrecorded. In this week He prophesied the destruction of Jerusalem; administered the last supper to His disciples; told of His betrayal, death and resurrection. He rode triumphantly into Jerusalem, entered the temple and scourged and discharged the money exchangers; rebuked the slothful fig tree; silenced the Pharisees and Scribes for all times. Then came His arrest and sentence and crucifixion; and with this, the probability of His resurrection which was the theme of the discourse between the two disciples, who were going from Jerusalem to Emmaus when Jesus approached them and inquired why they held such a sad conversation

one with the other, they told Him they were talking of Jesus, a prophet indeed, and mighty in the works whom the rulers recently put to death, and were surprised at His ignorance of not being informed upon so important a matter. However, they said, this is the third day since He has been dead, and some of our company went to His tomb early this morning, and have reported to others of us that they saw a vision of angels, and that the Lord is risen, indeed! Here Jesus turned the table upon them, and showed that they, instead of Himself, were ignorant, for the Scriptures from Genesis to Malachi say that He must suffer and be crucified, but on the third day He would rise again from the dead. By this time they had reached their home and invited this affable stranger to spend the night with them. Now when supper was ready and they had sat down to eat, Jesus took bread and when He gave thanks, He broke it and gave it to them, and immediately their eyes came open, and they saw Jesus, who, as quickly, disappeared. So good was the sight to them, and delightful the communion they had with him, they straightway returned to the city to tell the other disciples that they had seen Jesus. But on entering the house where they were, before they could tell their pleasant experience, the whole assembly burst forth in one acclaim, shouting, "The Lord is risen, indeed."

Here evidence meets evidence, but since this is all internal evidence, let us consider some external

evidence. All, both friends and foes, admitted that Jesus was a natural person, for many were alive who knew Him from His youth up. He ate and drank, laughed and wept with them; He handled others and they handled Him. He had all the susceptibilities common to mankind, and was subject to all the laws of nature—hence, His public trial, conviction and execution.

WAS HE REALLY DEAD?

Yes, He was put to death on Friday, receiving five bloody wounds, after which He was taken from the cross and tightly bound in linen cloth from head to foot, and was placed in a stone tomb, where His body laid for three days. If there was a spark of life in Him when taken from the cross, it would have gone out because of the suffocating condition natural to an airtight compartment. Of course He was dead before He was taken from the cross—the earth acknowledged it and quaked—heaven saw it—and the sun hid his face, and darkness enveloped the earth at noonday.

WAS HE RISEN?

The angels say, yes; the prophets say, yes; the Roman soldiers said, "Truly this is the Son of God." Then the resurrection is probable, it is possible, and is actually in the Bible. Jesus spoke of it before He died, and proved it by raising Lazarus and the

widow's son from the dead.. The Pharisees believed it possible and went to Pilate, and requested him to place a guard at the sepulchre to defeat this last, but most important aim of Jesus, to establish His religion in the hearts of men. Every precaution was taken. The tomb was sealed with the Roman eagle, and sixty-five well armed and disciplined soldiers were placed on duty day and night to keep watch. Then that unreasonable tale which the Jews told that the disciples came by night and stole the body while the soldiers slept, is absurd.

Think of a few unlearned, dreadfully frightened, powerless and greatly despised Gallilean fishermen, who were momently waiting with abated breath and palpitating hearts to be arrested and share Jesus' fate, going to a tomb just outside of the city at that time of the year when crowds came from everywhere to celebrate the passover (insomuch, until the inns were unable to accommodate them) so that the suburbs of the city were white with tents of campers, while the moon shone as brightly as day, as sixty-five valiant Roman soldiers were sentinels; or was it possible for sixty-five persons to sleep at once while a crowd of men walked over them and rolled away a huge stone from the mouth of the sepulchre, and take away the body without the noise awakening any one of the number? Or, why were not the soldiers tried for neglect of duty? Since it was as serious a crime to sleep on guard as to commit a high treason, which meant sudden death to a Roman soldier. Matthew was right

when he said the soldiers were protected by Jewish bribes and given money to spread the infamous lie that the disciples came by night and stole the body of Jesus, and said He rose from the dead, which never occurred. Truly, the soldiers slept but it was not natural sleep, it was the sleep of fear which fell upon them from heaven.

When God swung wide the portals, and sent a great convoy of celestial messengers down to earth to escort His victorious Son back to His shining courts above, the noise was too terrible for their ears, the light of their countenance too bright for their eyes, these heavenly armed soldiers struck them with awe: they fell as dead men while the mightiest work of works was being done.

Space will not allow us to give further proofs of the resurrection in this short discourse, but those cited are sufficient to show that Jesus indeed lived, suffered, died and arose again from the dead.

But upon this single fact rests the hope of immorality. But the Lord is risen indeed; and our doubts and fears are dispelled, and joy and gladness take their places. The Lord is risen indeed! And with the resurrection comes the newness of life to the whole universe. Nature welcomes it and puts forth her best efforts to gladden the occasion. The air is clear, the sky is bright, the sun sends forth his golden rays by day to awaken all things from their benumbed hibernation; the moon and her countless number of starry companions shed

their silvery lights from a beautiful back ground of blue dome, which fell majestically upon the earth, as they shouted for joy over the victory of the Lord. The earth is beautifully carpeted with green grass, the trees are putting out their leaves and blossoms, the shrubs and vines are seen on every side; while flowers in abundance fill the air with sweet fragrance. Amidst this scene of magnificence and grandeur, the hum of the honey bees is heard, and the songs of mocking birds and larks float on the zephyr. The beasts of the field, and the creeping things of the ground and reptiles of the earth, join in the glad awakening and come out from their dens, caves and lairs to warm in the Easter sun, and to feed upon the pastures of the Eastertide. Man sees all of this and greets the season with the hope of abundant harvest when his summer toils are over and his barns are filled and his soul satisfied.

RESULTS OF EASTER TO THE CHRISTIAN

To the Christian, Easter reminds him of the hope of the soul when it shall triumph over death. The resurrection is our greatest hope and expectation; no other success or achievement is so real and lasting. Heroes, patriots, statesmen, poets, orators, philosophers, philanthropists and saints have passed away; the scenes of their wars and hardships—their sacrifices and spiritual conflicts, their councils and eloquence, they leave behind them. It may be

a long and lasting memory and an imperishable renown, but they, themselves, are taken away from all conscious and direct living intercourse, even with their dearest friends and most devoted adherents. Imaginaton and memory may linger upon their words; their praises may be rehearsed in eulogies and songs; their likeness may be recalled in sculptures by painting, and in poetry; their deeds may be transmitted from father to son in long and grateful traditions, but their loving personal presence is neither felt nor seen. Jesus in contrast with them is not only a historical personage as these mighty sages were, but we believe in Him and feel His living presence in our hearts. We meet Him each day as a trusted personal friend, and look to Him for succor, wisdom and strength. His presence at the right hand of His Majesty on high greets the eye of faith as it looks upward. In hours of contest, in anguish and death, we see the loving eye, and lean upon that mighty living arm. We hear that sweet voice making constant intercession to the Father for us. He is willing and able to save all that come to Him, because he has power in heaven and on earth, "Because He lives, we shall live, also."

Hallelujah, praise ye the Lord—wipe away your tears, cease from sorrow, lift up your voice, shout for joy in your hearts; for the Lord is risen indeed and Justice asks no more.

"O, grave where is thy victory, O, death, where is thy sting?"

CHAPTER XIX

BULWARKS

THE GREAT CELEBRATION

"Walk about Zion and go round about her tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to generations following." Psalm 18:12-13.

Our text is taken from this psalm which was sung by the sons of Korah to express joy and reverence to God upon festal occasions. It seems that the occasion which brought forth this burst of jubilant and steadfast faith in Jehovah was when the kings of the heathen nations around them contrived to destroy Zion and failed, the Lord struck them with fear, and the ornaments and privileges of the church were exhibited in their eyes.

In song, Zion is extolled and the people avowed Jehovah to be their God forever. Thus, the impression conveyed to our minds through such acts is that it is impossible to destroy the Church of God. But for fear there may be some who do not understand the supernatural power wrapped up in Holy Zion, an invitation is extended to all, regardless to creed or no creed, to examine the foundation and the shafts of the pillars upon which the

Church of God is reared. We come, then, to stand at the gates of the great superstructure of Zion, resting on her beautiful hills which conceal the destiny of man's salvation. God has placed the keys of it in our hands that we might go in and examine it and see for ourselves the ground upon which the temple of truth and faith is erected, and the materials which hold together its everlasting structure.

Every great celebration brings together large crowds of people for one purpose and another. Some come that they might pay homage to the occasion; others come to criticise and pick flaws. However, at this celebration none are rejected; all are invited and every one is entreated to unlock the outer and inner gates of the courts and walk in and go round about her, and tell the towers thereof, and mark well her bulwarks that they might tell it to generations following.

Methodism, our branch of Zion, has been in the midst of the world for 185 years. Varied and tedious has been the journey over which she has travelled. Many bishops have presided over her, many presiding elders and pastors have come and gone; while the old members who founded it have long since crossed the Jordan. But she still stands in the world dispensing good will and charity from the heart of the Saviour. Many enemies have done all they could to impede her progress, but she stands here today in her spirit, with more in-

fluence and power than ever before. Some who have wasted their lives trying to hinder God's cause are still on the outside of His grace and favor and wrapped up in mystery and reasoning why the plans they thought so sure would have carried, fail, and the Church continues to go on, gaining converts, reclaiming backsliders, marrying and baptizing, and burying the dead. Zion has no enemies, rather she pities them who hate her and extends to every class an invitation to enter her courts and survey her wall and compass her ground, that they might see why she succeeds while they fail.

AN INVITATION TO EXAMINE THE SHAFTS OF THE PILLARS

Come in, all of you, the infidels, the sceptics, the agnostics, the polytheists, deists, and heritics. Let the worldly wise man with his philosophies and isms, codes of morals and fastidious new thoughts and phantoms come in, who is trying to gain worldly applause which will fade away with them. while their bodies molter in the clay. But before you enter, promise to leave all biasness on the outside and rid your minds of prejudice and envy, and promise to give credit where it is due.

The infidel says there is no God, that this vast creation came by chance. "Ex nihil nihil fit"—From nothing nothing is made. No dead thing can beget

a live one, there must have been some first live cause to spread life in the universe. Man himself is too marvelously made to be a machine put together by chance. A thing made by chance could be first one thing and then another, our hands, by chance, would be where our feet are and our eyes where our ears are sometimes. By chance with no providential guidance, sometime the sun would rule the night and the moon the day, there would be no seed time, no harvest, no even season, no time for the birds of the air to hatch their brood, or the beasts of the field to bring forth their young. A chance universe would not mean any special species of living things, but by chance, a conglomeration of everything, man or beast, or bird or what not, as the thing might chance to happen.

Tom Payne and Rouseau and Hume, stood on the outside of the temple and howled against the Bible like the dog barked at the moon until it was too late, then Payne spoke for them all when he said, "I am making a tremendous leap in the dark. I am lost." A man who calls himself an infidel, does not believe himself because he has some sense of deeper inner self, a germ, seed of religion wrought in the realm of the senses with prospective and retrospective thoughts which ring in his heart sorrow for his sins and wonder for the future well being.

The sceptics say they do not know whether there

is a God or not. Come into the gates of Zion and compare the things wrought in her courts, with those on the outside. They say they don't know and the reason is because they have tried to mix true an undefiled religion with all kinds of mythologies and heathen philosophies. The cloud gathered from this mixture will leave any one in doubt. Why not drop these mystic enigmas and strip yourself of worldly knowledge, and reason from the source of your own being, tracing the moral and religious nature within you so that you can lift yourself from the flesh unto the spiritual elevation where the deep Godlike symptoms dwell and doubt would fade away from you like chaff before the wind.

The polytheists say there are many gods. They get their false belief from the many ideas they have allowed their hearts to conceive regarding the true and living God. Come into the courts of Zion and go round about her that you might see how strong and well protected is the city. All of the gods of mythology carved from gold and silver, or adopted from nature have died with the nations and peoples who brought them out of their beclouded and wicked imaginations. But Zion and her God wax stronger as the age rolls on into the ages. Let the heretics also come in, this is examination day.

FAITH AND THE BIBLE STRONG PILLARS IN ZION

Since the coming of the Church artful schemers have been trying to wreck her from within by accepting a half truth. Mohammed tried to swallow up Jesus as one of His prophets when he said there is but one God and Mohammed is his prophet. All other prophets, including Jesus, were subordinate to him. Arius fought very hard at Nicea, 325 A. D., to take from Jesus His divine nature, but Athanasius stood like a stone wall defending both the divinity and humanity of Jesus, and the council upheld him. Many strong men in and out of the Church have tried to destroy her, but none have prevailed. Persecution began with the murder of Abel and down through the generations amidst scourging and pillage and death it has come thick and fast, but all have only made converts and broadened the stakes and stretched the cords of Zion. He watches over her every act. Some have even assayed to say the Church is losing her power. This may be true of some Church congregations or even denominations where the people congregate without God. But God's Church is the fleshy part of His people's hearts, who have been truly converted and will never perish from the earth, because when form and fashion superceed spirituality and benevolence, He destroys that

congregation or denomination and rears up another like Ezekiel's dry bones, to serve Him.

Faith is one of the strongest pillars in Zion. By it we see our Saviour dying on Calvary, also hear Him saying on Mt.Olive after He arose from the dead, "All power is trusted in my hands, in heaven and in earth. Go ye into the world and preach the gospel to every creature." Mark 16:15.

The Bible is another pillar in the temple of Zion. Let us contrast this pillar with men's ideas. Men are polytheistic; the Bible is monotheistic; men are idolatrous; the Bible is intensely anti-idolatrous; men are earthly and the Bible is celestial; men are self-complacent; the Bible is condemnatory; men are inquisitive and communicative; the Bible is wonderfully reticent. The Bible is from God, because of the truth it teaches concerning man's destiny; because of the redemption it offers; because it certifies in itself the highest expression of the soul and it is worthy of God because Christ is dominant and central all through it. When God created the world it had all the elements it has today. But as to what they were and the right use of them man was ignorant, so that it took man many generations to find and bring to light the things which were always with him, and no doubt, the field over which he has yet to go is larger by far than that he has already travelled. Gravitation has always been with us, but it took Newton to give us the facts and the laws about it. The earth

has always moved, but it took Galileo to tell us so. We know now that the atmosphere is a mixture of nitrogen and oxygen gases in fixed proportions, and that the air is suitable for life and congenial for health. We know now that the whole earth, all the rocks, minerals and substances of all kinds are combustible, still some spurn the idea of the world being destroyed by fire, chemical truth has not only dispelled hygenic ignorance, but has brought thousands of useful articles to man which are good for his health and pleasure.

SEALED BOOK OPENED

Now, the analogy which we wish to draw is that just as the physical universe was closed up in a sealed book, and had to be opened by the diligent study of scientific truths, by men of all ages, so also is the Bible full of spiritual truths, which can only be revealed to those who study it. The profane world can boast of great philosophers like Socrates and Plato, but only a few have been able to understand their teaching. But in Zion are Moses and Elijah who were types of Christ who received their charges from the mouth of God, and fed millions of poor fainting and hungry souls on spiritual manna. Confucius and Buddha left splendid codes of ethics, but Jesus, and Paul's logic reasoned with God for the souls of men beyond the grave. Mohammed's sword dripped with blood, Peter's sword was the weapon of prayer used on Pente-

costal Day, when three thousand souls were pierced to the heart, believed the gospel and were saved.

The flames of persecution burned all over Europe and the Spanish Inquisition and the reign of bloody Mary brought back the days of Rome, when they slayed the saints in every cruel manner conceivable.

We gather at our altar to praise God for Zion, that most precious gift given to man through His Son, Jesus. Let us bring our hearts and lay them at His feet.

We close with the full satisfaction that we have walked about Zion, we have gone round her and have told the towers thereof, and have marked well her bulwarks and considered her palaces, and we found her doctrine sound, her faith firm, her hope anchored in Jesus Christ, the chief corner-stone of the temple of God's eternal Kingdom.

My dears, our fathers have stood and spoke for God, let us take up where they left off and keep the fire burning on the altar until God sounds out time and and sounds in eternity.

CHAPTER XX.

BACK TO METHODISM AND PREACH THE WORD

JESUS THE GREATEST PREACHER

Jesus was the greatest preacher who ever came to the earth, that was the reason why the greatest crowd of people ever gathered, flocked to hear Him. He lived so near to God and men that He could touch men's very souls, regardless into what sphere of life they lived. He went about three years preaching of the coming of the kingdom of God. He used His environment to press home the truths He wished to convey. When He spoke to His disciples calling them from the world to His side to carry the Word, the majority of them being fishermen, He said, "Follow me and I will make you fishers of men." Mark 1:17. When He spoke to the farmers, He said, "Hearken; Behold, there went out a sower to sow." Mark 4:3. When speaking to lawyers who desired to confound Him. He said, "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that the God's Matt. 22:21. He did not discuss subjects too far reaching for His hearers, nor did He fail to measure up to the requirements of the most fastidious or

learned, He became all things to all men. He set the plans to put the world in perfect order because He spoke from the heart the things of God, conducive to man's salvation. He was uncontaminated, nor was He subsidized by the allurements of the world. He came from heaven to speak the things of heaven and to lift up as many as would hear the Word and obey it.

WHAT IS THE WORD

Jonn says "In the beginning was the Word, and the Word was with God, and the Word was God." Before the material things of the universe were created, visible and invisible, whether animate or inanimate, the Word existed in God from all eternity. The Word is God to the manifestation and expression of Himself to those outside of Himself. He is His own infinite absolute spiritual personage, the ground and cause of all that exists. God, then is omniscient, omnipresent, and omnipotent. One in essence, Three in divine personage, the Father, the Word and the Holy Spirit. Jesus said no man has ascended up to heaven, but he that came down from heaven, even the Son of man, who upon His departure sent us the Comforter, the Holy Spirit. And what if ye shall see the Son of man ascend up where He was before. Christ or the Word was not merely super-angelic, but He was the first of all beings excepting the Father, with whom He is equal, for His name shall be called

the mighty God. I am 'alpha' and 'omega,' I am the first and the last, besides me there is no God.

Preach the Word—tell the wisdom, power, and love of God to men everywhere. Tell how Jesus laid aside His princely honors in glory and came to the world, suffered and died and won the victory over death, hell and the grave. Ye are commissioned to tell this true story. St. Augustine said, "What else is the imposition of the hands, but a prayer over a man?" But hands do not do the work. It must be done in the heart by the power of God.

Our discipline provides that our candidate for ordination must first be elected by the annual conference, and the bishop alone shall lay his hand on the deacons, but the elders shall be set apart by the bishop and the elders, comprising the committee of the fourth year class. This is the highest and last ordination in our ministry. Bishops are not ordained bishops, but elected to the office and they are consecrated to its service by the general conference. But even after consecration or ordination and setting men apart for the duties of the superintendency of the Church; if a man is a bad man he will be a bad man still after his election, hand cannot purify him, only God's grace and the Holy Spirit can do the work. But if the Holy Spirit has been planted in his heart before he came to be ordained by the bishop, or consecrated by the general conference by the laying on of hands upon their heads it will sink deeper the work of the min-

istry in their hearts and make them regardless to office, thirst after God's Word and cause them to use public and private prayer for the redemption of mankind and to help the sick and poor and to spread the gospel to the ends of the earth.

TO PREACH EFFECTIVELY, BE SURE YOU ARE CONVERTED

Brethren, we are not called into any easy place when we are called to follow Jesus and preach the Word. It means that we have entered the army like when one enlists in the army of his country--the only difference is the earthly soldier enlists in the army of his country for a number of years, while the minister of the gospel has entered Jesus' army to fight until he is called from labor to reward. A call to the ministry of the gospel is not one of an ordinary calling, but rather, he is an ambassador of the Lord commissioned from above to help save the world for Christ. His work is distinctively different from every vocation. All other worldly vocations get their elections or appointments from earthly powers and is limited to the fleeting perishable contingencies of human life. The Magna Charter curbs the power of the king; the Constitution of the United States limits that of the president; charters of banks and corporations tell the duties devolved on their officials and any acts they perform beyond such is called ultra virus or exceeding their legal bounds which may run from

mal-administration to treason, punishable sometimes with impeachment or imprisonment and even death. But the man who is sent to preach the Word is commissioned from a higher and more powerful government than those of the United States or England. He is called and sent from above.

Have you pondered over the seriousness of the step you have taken in the deepest recesses of your heart, and do you feel that your acts are inspired from above? Have you been truly converted, I mean born anew, regenerated, passed from death unto life with the witness in your breast, which causes you to feel the warmth of the Holy Ghost in your heart, telling you that there is no mistake about your calling, and that you are a true born child of God washed in Jesus' blood? You cannot make it in the Methodist ministry except you know the Lord in the pardoning of your sins. We lay stress on conversion because it is the foundation of the temple upon which the ministers' career rests. The minister needs abundant patience; no unconverted person will long endure the persecution, inconvenience and slander he sometimes will have to undergo. If he is not converted he will resort to earthly weapons to avenge himself when he imagines a wrong has been done him. The minister will sometimes be foot sore, hungry and friendless, then, the unconverted will put down the Lord's work and seek other means to supply

his earthly needs and avenge himself. The converted minister has a soul longing desire for converts, but no man can kindle the fire of the Spirit in the breast of another man except he himself has been touched with Spiritual fire. When you see a man going for years in the ministry and no one converted through his preaching there is something wrong with him. Don't understand me when I speak of the Spirit, that I only mean outward demonstration of the emotions only so that when the temporary blaze which provoked the excitement and sometimes contortion subsides, there is nothing remaining of real value, rather, I am speaking of the illumination of the soul by the Holy Spirit that quickens the sensibilities and gives an impulse to the will to fight greater battles and achieve grander deeds in the service of the Lord. I mean the Holy Spirit that comes into the heart and makes you love everybody, strips you of selfish interest and gives a clean conscience that makes you tell the truth, makes you fair and sympathetic, that makes you pay your just debts and causes you to llve as becoming a real ambassador for Christ in your community. "By their fruits shall ye know them."

THE CALL

Ye are called to carry His name to the Gentiles and kings and children of Israel. How then will you know whether you are chosen or not without

some fruits of your labors? Do men like to hear you expound the Word? Do any accept Christ by your life and preaching? Does your church grow? Do you find yourself submissive to those who have the Godly rule over you? Are you willing to be sent wherever the Church directs you go, or, are your worldly interests so great in one place that you are willing to quit preaching before you would leave that city, county or state? Methodism covers the world, and every Methodist preacher is pastor of that parish.

Let me entreat you, young men, who have recently entered the ministry—Don't be carried away with all these new fads and phantoms in the air, forgetting the good old way which took our fathers and mothers home to glory—men coming up denying the virgin birth and the resurrection and the Bible story of the creation using the subtility of Satan, trying to blind the eyes of the Church people with that vain and empty cry of higher criticism and then saying that they desire to have no longer the rule or government of the church over them and still call themselves Methodists. As they took their ordination and consecration vows, they said before God and man that they would be cheerfully governed by those who have authority over them. Remember, that Methodism is an Episcopal form of government to which all who enter its courts must subscribe. The class leader is responsible for his class, the pastor for his church, the pre-

siding elder for his district, the bishop for his diocese and the quarterly, annual and general conferences for all, respectively. All cannot be bishops, general officers, presiding elders, or metropolitan pastors, there must be some privates in every army. Don't try to destroy the system of the church, you may be a head in it some day. If there is a rotten bough on the tree, saw it off, but don't destroy the whole tree to get after the defective limb, prune the tree but let it live.

MINISTER MUST KEEP WELL

Next, a minister must keep well, no sick man is fit for the active pastorage any more than he is fit for active military service. The government will not take him after he is thirty-five; the church will take him until he is forty; the government requires an absolute sound body and will turn him down if he is the least defective; The church is not so strenuous, she leaves it to his sense of honor; the government requires a physical examination by a medical doctor and nothing is taken for granted; the church takes the word of the candidate as to his health and age. But he may be called to walk many miles through the country to carry the gospel and to be caught in all kinds of weather, hail and sleet, rain and cold, thunders and lightnings, in the hot beaming sun and the malarial stricken districts, he must go to the bedside of sufferers ill

from all sorts of dreadful diseases; only a healthy man with a consecrated heart and true courage will or can do it. Are you ready to muster at the sound of the bugle and march at the tap of the drum?

I tell you brother, if you came into the ministry for what you expected to get out of it materially, you would better had stayed out. Don't understand me that the ministry means the stamp of pauperism; not at all, the holy writ says those who preach the gospel shall live by the gospel, and that the laborer is worthy of his hire, but I do mean that the ministry is no place to come to commercialize with the sole purpose to get money regardless of the consequence.

Are you well? If so, keep so by regular habits, eat sufficient well balanced food, but not too much, take plenty of exercises, and use lots of clean water in and outside of the body. Don't forget to be pleasant, an affable person gains many friends, while a grouchy being turns many away from him.

DON'T BE LAZY

The ministry is no place for a lazy man. You must get up in the morning and get busy. Still, it is no use to be smart without the smartness is turned to good use. To get up early and go directly to some store or barber shop and enter into some senseless debate until time to get your dinner then go home overload your stomach and go to the

railroad station or some street corner to waste the balance of the day is worse than if you had laid in bed all day. You must not be vainly employed; vain employment is as bad as no employment, if not worse. One may not be lazy, but he may lose so much energy doing nothing that it amounts to the same thing. If the main belt is off the driving wheel in a factory, the steam may be exhausted and the driving wheel might turn with just as much rapidity as usual, but the machinery stands still and no work is done until the belt is replaced on the pulley that makes the mill go. Just so is wasted energy of non-effect.

Do you see what I mean? I mean when you are not employed for the uplift of mankind, either engaged in bringing souls to Christ, or doing some social service work, as relieving the sick, visiting the jails, etc., you should be in your study prayfully meditating upon the Scriptures and such other help as will enable you to rightfully divide the Word of God to your people who come to you each Sunday to hear what the Lord has to say to them through you out of His Word.

DON'T CEASE TO BLOW THE TRUMPET

Don't cease to blow the trumpet that the Lord has given you, blow you gospel trumpet in season and out of season, whether they regard your preaching reasonable or unreasonable, you preach the Word as you find it in the Bible, some will hear

you. Just as a fountain flows on, though none may drink from it, you preach on; or a river flows on, though none may bathe in its stream or sail upon its bosom, it runs on and serves the purpose for which it was made, you preach on, proclaim His name, thus performing your duty. Paul may preach and appollos may water, but the increase comes from God. You must do your part preaching His Word, in prayer, in song, and in service for your fellowman. Preach not only when it is easy and convenient for you to do so, but when it is inconvenient and hard, preach when it is night as well as in the day, in danger as well as in safety, in prison when doomed to death, so to speak, as well as when free, not only when you have a church. The brother who is called to preach, if he has no church should make himself one. There are thousands of men and women all around who are dying to hear the Word of God and to be gathered into the fold. Don't wait for them to come to you, you go to them, preach everywhere on all occasions. Whenever and wherever the Lord directs you. Preach it, live it, so that your preaching will break men's hearts and melt their eyes to tears, convince them of their sins, make them feel the need of Jesus with all long suffering and doctrine. Convince them that Jesus is the Christ, the only begotten Son of the Father, the triune God, the Maker and Ruler of all things. The God who out of the bosom

of His love sent forth His Son into the world to die the shameful death of the cross to redeem men and breathe on them the Holy Spirit and assure salvation to as many as believe the preaching of the Word of His birth and death, the resurrection and ascension of King Emanuel. Don't mind the worldly wise who have crept into the ministry, who are leaving all the essential things of spiritual life and growth to appear learned, reaching after old worn out arguments which were settled thousands of years ago by minds far more superior to theirs in every particuar. They can tell you of the things above heaven and things beneath the earth, but they have never been able to learn the art of real preaching or to get any souls converted to Christ or to have them determine to live better lives. Some of them set themselves up as exemplars in preaching, and would assay to tell you how to run your church and to preach. Let no failure tell you anything. If you want to get advice about preaching and running your church consult Jesus and men who have done effective work, both living and dead. Preaching is to get at, get out, and to give out the meaning of God's Word. No man can interpret God's Word who does not know Him; there is but one way to know Him and that is through a changed heart, faith and humble prayer. To preach is to proclaim the gospel as a herald with trumpet sounding out in clarion notes the approach of the enemy, one who preaches the Word as

Paul exhorted Timothy to preach it, must also be a pastor as well as a preacher. A preacher is an index finger on a sign board pointing out the road which leads to righteous living on earth and ends in heaven when the battles of this life are over.

A shepherd is a guide, a leader of his flock, who goes before them and protects them at the peril of his own life. Many shepherds have returned to the fold (when they did return alive) bleeding and wounded and torn by lions and bears and wolves from whence they have gone out into the desert to find a lost sheep. You must not only tell the sheep committed to your care where to go, but you must lead them through the valley, on the mountain, in joy, in sorrow, in health and in sickness and administer to them when they are crossing the cold stream of Jordan.

Preach then like our fathers preached. Let us go back to Methodism and hold revivals, not doing away with the mourners' bench. Men should be sorry for their sins. Remember, my friends, the conversion of a sinner is an act of God, justification is that act, whereby God forgives sin, no man has that power—only God. But we must hold up the most blessed text in the Bible and make it plain to the sinner that ye must be born again, we must not put words in his mouth, let him seek the Lord until he finds Him of his own free will and accord, and confess Him with his mouth and then, having done all,

you will hear the voice of Jesus say: "Well done good and faithful servant and enter thou into the joys of thy Lord."

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